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HISTORICAL RECORDS AND STUDIES

PIERRE ESPRIT RADISSON.

By Rev. Thomas J. Campbell, S.J.

When a man is very much interested in a subject he not unfrequently becomes a bore to his friends by continually talking about it. I have to acknowledge that I am a case in point, and like most culprits of that kind have been made to suffer for undue effusiveness. Pierre Esprit Radisson had been leading me for a long time in the by-ways of history, and as I was under the delusion that every one was interested in him I mentioned his name to a distinguished librarian. "What's that?" he asked, "a place or a thing?" It was a setback to my enthusiasm, and to-night I feel as if I were standing sponsor for a foundling. However, in Canada, Pierre Esprit Radisson occupies a very conspicuous place, and is regarded by the French reading public with intense aversion and even hatred. He is almost a Canadian Benedict Arnold. For, although a Frenchman, he was the founder of the great English corporation known as "The Hudson Bay Company," and he thus put into the hands of the hereditary foe the whole of what is now British America. French historians never miss a chance to assail him, and they add to the charge of treason to his country, apostasy from his religion. To show that there is at least a probability of his being neither, is the purpose of this paper. Incidentally, as the wanderings of this wonderful wood-loper involve also the validity of his claim to have been the discoverer of the overland route to Hudson Bay, and to have reached the head-waters of the Mississippi thirteen years before Marquette, these two topics will be referred to in passing.

Radisson first appears on the scene in New York, in the month of September, 1653. The Jesuit missionary, Father

Joseph Antoine Poncet de la Rivière, had just then been carried down to Fort Orange in a mangled condition from the same village where Father Jogues had been killed a few years before, and was waiting for his wounds to heal, when a party of Indian braves arrived outside the stockade. Among them was a young French lad painted and plumed like the rest. Poncet refers to him merely as a serviceable interpreter and omits to give his name. We find, however, from an account written later by this white savage himself that he was no other than Radisson.

He did not then suspect that he was destined to embroil France and England in a protracted war for the possession of half a continent or that he himself should be for centuries the most detested man in Canadian history.

He had come out to America in 1651, and in the following year, on account of his reckless disregard of danger, which was characteristic of him all through life, he was captured by the Mohawks. Instead of being scalped, however, he was adopted by an old chief whose wife was a Huron. Very probably she knew a great deal about the French, and perhaps even about Christianity, and it may be for both those reasons that her heart warmed to this young scapegrace. She bestowed on him all the affection of a mother, and called him "Orimha" after a son whom she had lost. Curiously enough the name was a translation of "Pierre." He accepted her motherings and after a while was initiated in the tribe and became a full-fledged Mohawk.

From all appearances he became about as savage as his red brethren, for he informs us that soon after his capture, when out hunting with three of the braves, an unknown Algonquin came upon them in the woods and was hospitably admitted to their temporary shelter. He took Radisson aside and said: "Do you love the French?" to which Radisson replied: "Do you love the Algonquins?" which probably meant "Of course I do." "Why don't you escape then?" inquired the Indian. "Impossible," was the answer, "I am a captive." "Very easy," rejoined the Algonquin, "we can murder these three Mohawks while they are asleep and get away to the St. Lawrence together."

The ghastly proposal was accepted; and three dead Indians lay in their cabin that night. The assassins reached the great river, and even succeeded in crossing Lake St. Peter, but just as they landed there started out of the bushes a band of Iroquois who were on the war-path. They were not aware of the crime that had been perpetrated, but on general principles they shot the Algonquin, and led Radisson back to the Mohawk, along with three other white prisoners, one of them a woman, and a dozen or so of Hurons.

Radisson's Indian father and mother were in consternation, for like all other captives he was to die by torture. The first day the executioners tore off four of his finger nails; on the second a brutal savage made him put his thumb into a calumet on top of burning tobacco and then proceeded to smoke the horrid mixture till the end of the thumb was reduced to a cinder; on the third day he was burned on the feet and legs; through his feet also was thrust a skiver of hot iron. While this was going on, a four-year-old child was doing his best to chew off one of the victim's fingers, but without success. Finally he was tied to the stake, but as the flames ate into the thongs he was free for the moment, and then the old chief interfered and saved him from death. He was thus taught how unwise it was to try to escape from his relations.

The precise age of this singular lad at that time we have no means of ascertaining. Some one has given 1620 as the date of his birth, but that would have made him over thirty when he arrived at Fort Orange, which is contrary to the general belief. There is a conflict of opinion also about where he was born. Mr. Scull, who wrote the preface to the Prince Society Publication which printed Radisson's diary, pronounces for St. Malo. Dionne admits that at least his family lived there; while Judge Prud'homme of Winnipeg favors Paris. Perhaps it is a printer's error, but the distinguished jurist informs us also that Radisson's mother married a second time, in 1680, which would make her rather a sprightly old lady if Radisson were born in 1620. Her daughter by this second marriage would also be very remarkable, for as she was led to the altar by

Chouart about 1660, she would have accomplished that feat twenty years before she was born.

When the Dutch Governor urged this boy savage to take off his paint and feathers he was met with a positive refusal. An offer of a ransom was also rejected. Radisson said he was very much attached to the Mohawks, and, besides, he wanted the opportunity to travel and see the world, and so he went off with the Indians. No doubt also he remembered his former effort to desert. But about three weeks after, he changed his mind and stole back to the fort, where he was received with open arms. The Governor dressed him up as a white man and then hid him. It was well he did, for the Indians were on his trail. They arrived very soon after the fugitive but were not admitted to the fort. Radisson's two Indian sisters also came to plead with him to return. He was not allowed to see them, but could hear them outside crying piteously: "Orihma! Orihma!" He confessed to have grown a little sentimental at the sound of their lamentations, but he braced himself up and persisted in his resolution.

He tells us that while there he went to confession to Father Poncet, or Father Noncet, as the printer's copy of his Ms. puts it. The poor fellow was in sad need of it, and also of being enlightened in the elementary principles of Moral Theology. It is curious to note how Dionne eagerly seized on that incident of confession to prove that Radisson was a Catholic. No doubt he performed other penitential acts at Fort Orange in reparation for his misdeeds, until finally when Poncet started west and went to Montreal by way of what is now Herkimer and Ogdensburg, he sailed down the Hudson to Manhattan, where he remained three weeks, and then took ship for Amsterdam, reaching that port on January 4, 1654.

He was back the next year in Three Rivers, and there, according to Scull, married Elizabeth, the daughter of Madeleine Hainault. As Madeleine Hainault was his mother, this would make the unfortunate fellow marry his own sister. The evident mistake in this matter arises from the fact that the only Elizabeth Radisson on the registers of Three Rivers was the daughter

of Madeleine Hérault, not Hainault, and she was the daughter of a certain Radisson of Paris, who unfortunately complicates matters still more by having the same name as our hero, *viz.*: Pierre Esprit. This Parisian Pierre Esprit Radisson may have been an uncle, but we have nothing positive on that point. The muddle of names may easily explain the confusion of the historians. Sulte pronounces in favor of a marriage at Three Rivers, but Tanguay in his *Dictionnaire Généalogique,* which is the great authority for the origin of Canadian families, credits him with only one wife, the daughter of Sir John Kirke, whom he married much later in England. But on top of this comes another complication. The author of *The Conquest of the Great Northwest* makes him the father of four children, while the Rev. Prof. George Bryce, LL.D., in a paper read before the Royal Society of Canada, endows him with nine. The error of Bryce may be explained by the fact that the children of Radisson's sister, a Madame St. Cloud, assumed the name of Radisson.

These are only a few of the obscurations on the great man's horoscope; but whether he married or not at Three Rivers he certainly did not establish a home there, for he was one of the most persistent rovers that Canada ever produced. We discover him immediately after this in the "Relations" of 1655, where we read that: "on August 6, 1654, two courageous young Frenchmen, having received permission from Monsieur le Gouverneur to embark with some of the Indians who had come down to the French settlements, began a journey of more than five hundred leagues under the guidance of these Argonauts, not in great galleons or long-oared barges, but in little gondolas of bark. They fully expected to return in the spring, but the Indians did not conduct them home until toward the end of August, 1656. Their arrival gave a great deal of joy to the whole country, for they brought with them five hundred canoes laden with the goods which the French came to this end of the world to procure."

The two young men who made this wonderful journey were none other than Radisson and his friend Chouart. The enormous amount of furs which they brought to the colony meant a great

deal for them financially, and that was the main object of their journey, but it is very much to their credit and helps to dispel the accusations against them, that while they were among the Indians they talked constantly to them about the missionaries, and whenever they found a dying papoose they made haste to baptize it.

Before they went west, Father LeMoyne had gone down among the Onondagas to make sure that the request of the savages for a missionary was sincere. As he reported favorably on his return, Fathers Dablon and Chaumonot undertook the work. They soon found out, however, that it was not a craving for religious instruction that was agitating the hearts of these savages, but the desire to have a trading-post in their country. To comply with their wishes, Dablon, in the spring of 1656, made his memorable journey from Onondaga to Montreal to obtain volunteers for the enterprise. Permission was given by the authorities, and on July 11th, a flotilla of canoes carrying fifty white men and a motley crowd of Onondagas, Senecas, and Hurons sailed over Lake Ganentaa. Cannons and musketry roared their salute as the barks approached the shore, banners fluttered on the breeze, and songs and cheers awoke the echoes of the forest as the fifty Frenchmen beached their boats at a place now known as Liverpool, and began the first permanent establishment in Iroquois territory.

Radisson had not yet returned from the west, or he would certainly have thrown in his fortune with these adventurers. He reached the St. Lawrence only after their departure, but later on we find him going up the St. Lawrence to Onondaga with Father Ragueneau in August, 1657, and witnessing somewhere on the river a horrible butchery by the Iroquois of the unfortunate Hurons who had been invited to the new settlement. Ragueneau saw on reaching Onondaga that the same treatment was to be meted out to the whites; not indeed by the Onondagas themselves, who were well disposed, but by the Mohawks and Oneidas. Hence after considering the situation he decided that the only course to adopt was flight. How to do so was the difficulty. "A young Frenchman," as the "Relations" described

him, came to the rescue. He had a dream, or said he had, in which he was commanded to spread a great banquet, at which everything had to be eaten, otherwise the ghost would kill him. It was good news for the hungry red men and they agreed to keep the contract. Moreover, a command received in a dream could not be disobeyed. Hence enormous quantities of food were laid before them, and they gorged themselves heroically, but fresh supplies still issued from the pots. They pleaded for mercy, but the dreamer asked: "Do you want me to be killed?" They assured him that it was remote from their thoughts, and so they went to work again until they were almost bursting. Meantime they were kept dancing and singing and screaming between the courses, until at last to the sound of French fiddles and fifes and cornets they fell off into an overwhelming stupor. With their enemies in that condition the Frenchmen slipped out on the lake in their boats, and paddled down the Oswego River, cutting their way through the ice, portaging around cataracts, and through woods and swamps, and finally reaching Lake Ontario. They left Onondaga on March 20th, and arrived at Montreal on the evening of April 3, 1658. "The young Frenchman" who devised this plan of putting the Indians to sleep is conceded to have been Radisson. He also wrote an account of this escape. In that document he informs us that the fugitives were anxious to murder the sleeping Indians as the only way to prevent pursuit, but that the priest forbade them to carry out the ghastly proposal. Quite possibly the suggestion came from Radisson himself. He had disposed of his enemies in that fashion before.

He was hardly back in Three Rivers, when, as he says himself, he began to pine for his old life in the bottom of a canoe. He did not allow these longings for the wild to worry him for any considerable time, for he and Chouart started again about the middle of June for the Great Lakes. There were sixty Frenchmen in the party, and with them were some western savages who were going home. At Montreal two more Frenchmen and eight Ottawas joined them.

As they were paddling up the St. Lawrence, an Indian sud-

denly appeared on the shore, and warned them to be cautious about discharging their firearms. They paid no heed to the advice, with the result that on the following day a handful of Iroquois attacked them, killed thirteen of the party and scattered the rest in all directions. All the white men fled except Radisson and Chouart who, with a few Indians, plunged deeper into the wilderness. This was probably the basis of an accusation lodged against them later on for having betrayed their countrymen to the Iroquois. They were suspected of not wishing to have any white men with them to share their profits, and of having led their white companions into the ambuscade.

They continued on to the further extremity of Lake Ontario and thence to Lake Huron. Arriving at Sault Ste. Marie they wintered there, but traveled a great deal meantime among the tribes, going as far as Green Bay and carrying on a brisk trade in peltries. It was at the Sault that they met the Crees, who told them about the way to reach Hudson Bay. It was the turning-point in Radisson's life, which led to glory and disaster.

The next winter they were again at Green Bay, and from there journeyed to the end of Lake Superior. The Canadian Government map marks the place as near the present Duluth, and puts the date at 1659. From "The Minnesota Historical Collections," v. 1, p. 38, we find that they were invited by the Indians of Mille Lac, and that from the headquarters of the tribes on the Ste. Croix River, they proceeded along the Knife Sioux trail, and were at what is now known as Pine County in 1660; *securing from the Indians a description of the Forked River, very reasonably understood to be the junction of the Mississippi and Missouri.* They returned to Three Rivers in the spring of 1660 after a journey of twenty-five days. To have traveled such a distance in such a brief period will seem to most readers to be incredible. With them were three hundred Indians carrying furs worth 200,000 francs.

It is on this journey that they are supposed to have discovered the Mississippi. Perot (p. 28) declares that they saw it, "but did not recognize it under its Sioux name," while Dionne merely says that they learned of its existence. In the

"Relations" of 1660, Dablon, who talked with the travelers after their return, writes that they had met a band of "dispersed Hurons who spoke of *their* having seen a river as wide and deep and beautiful as the St. Lawrence." Clearly that river could not have been in the region where Radisson was trafficking. He was up near the source, and in "The Minnesota Historical Collections" we have a photograph made by some obliging surveyor, which shows two men shaking hands across the Mississippi, which at that point was only two feet wide and one foot deep. Indeed Radisson did not pretend to his friends in Quebec that he actually saw the river. It is his diary written in England which says that "by the persuasion of some Indians we went into ye great river that divides itself into two parts where the Hurons and Ottonakes and the wild men that had wars with them retired. This nation has wars against those of 'The Forked River.' It is so called because it has two branches; the one toward the west; the other toward the south which we believe runs toward Mexico."

"The Forked River" is evidently the junction of the Mississippi and Missouri, but in speaking of it on his return to Quebec, far from saying that he went there, he implies the contrary, and his conversation with Dablon, to whom he said that the Indians told him of *their* having seen a river as wide and deep and beautiful as the St. Lawrence, is more to be trusted than the report he made to King Charles, when he would naturally exaggerate his own exploits. Moreover, he himself could never have described the Mississippi as being "as wide and as deep and as beautiful as the St. Lawrence," and the Indians who told him so were evidently drawing the long bow.

It is gratifying to hear that on this journey they baptized two hundred Algonquin babies; "forty of whom," they say, "went straight to heaven." Evidently those Frenchmen were not Huguenots at that time.

So far they had only heard about Hudson Bay. But the stories of the Indians set their imaginations on fire and they asked the Governor for permission to try to reach it. He refused, and though the Jesuits at Quebec interceded for them

the stubborn official could not be budged. Whereupon they took French leave. Chouart, who was Commandant at Three Rivers, deserted his post, and together they traveled over Lake Ontario and Lake Erie and made their way to Mackinac. They saw Keweenaw Bay, and in the winter of 1661-2 camped on the shores of Lake Superior at Chagouamigan Bay. They stayed there, however, only twelve days, and started out again. Possibly they saw the Lake of the Woods, and they inform us that they went with some Crees to the shore of the sea supposed to be Hudson Bay, where they found the battered ruins of an old shed, and learned from the Indians that the whites used to visit the place. From there they portaged to the Aspamouachan River, which is the prolongation of the Saguenay, and made for home. Dionne credits them with having reached the shores of James Bay, where they spent the spring of 1663 in piling up stores of furs. They finally arrived in Quebec in the summer time, after an absence of two years.

Unfortunately, the intractable Avaugour was still at Quebec, though on the point of being recalled. He arrested Chouart for having left his post at Three Rivers without leave, and imposed a fine of 4,000 livres on the pair in order, as he said, to build a needed fort at Three Rivers. "He told us for our consolation," says Radisson, "that we could put our coat of arms on the walls. He laid on us another fine of 6,000 for the public treasury, but the bugger [sic] wanted to fatten his own ribs with our money. He then exacted a fourth part of the pelts, which was the usual tariff; so that we had to give up 46,000 livres, and were allowed to keep only 24,000. There is a tyrant for you, to treat us in such a fashion after we had within two years brought 40,000 to 50,000 pistoles into the colony."

With regard to their claim to have reached Hudson Bay overland, Charlevoix (II., 295) informs us that the territory had already been occupied by the Governor of Quebec in 1656 when the official surveyor Jean Bourdon (Father Jogues' old companion as envoy to the Mohawks) erected there the Royal Arms. Charlevoix in this is following Potherie, but in the

first place Bourdon did no go overland. The "Journal des Jésuites" says explicitly that "on August 11, 1658, there arrived at Quebec the ship of M. Bourdon, which had gone down the Great River and sailed north as far as the 55th degree." Indeed Dionne is doubtful if he went that far, as it would be difficult to make such a journey between the 2d of May and the 11th of August.

In 1661 Dablon and Druillettes made the attempt, but got no further than Nekouba on the Aspamouachan. About this expedition we have an entry in the "Journal," which says that "On July 27th there returned [to Quebec] those who had reached or who had intended to reach the North Sea or country of the Crees." Dablon in his account of the voyage explicitly states that they went no further than Nekouba.

Finally in 1663 Couture, the Frenchman who had been captured with Father Jogues and who had been with Dablon and Druillettes two years before at Nekouba, was sent by Avaugour, and succeeded in reaching the Bay. At least so says Potherie (1., 1421); but as an offset to this claim, which Dionne does not challenge, we read in the "Relation" of 1672, that "the sea which is north of us to which Hudson gave his name, has since then always prodded the curiosity of the French to discover a land route to it to ascertain its relative situation and to become acquainted with the people who live there. Anxiety to know about these things has increased since we heard from the Indians that certain ships were there engaged in fur-trading. On that account M. Talon, the Intendant, decided that we should do our best to make the discovery, and for that purpose Father Charles Albanel, an old and tried missionary, was chosen for the work. He left Quebec on August 6, 1671." Then follows the diary of Albanel, which enables us to follow him step by step until he reaches Hudson Bay in the summer of the following year. At the end of his narrative he informs us that three attempts had been made, and that he and his companions, two Frenchmen and six Indians, were the first to open the way.

This very detailed account, in which every portion of the

march is noted, would seem to intimate that the authorities at Quebec did not believe that either Bourdon or Couture had gone as far as Hudson Bay, and attached no credence at all to the story of Radisson and Chouart.

Whatever views may be taken of the claims of the latter as discoverers of the great inland sea there is no doubt that they were unjustly and cruelly treated, on their return to Quebec, not indeed by their fellow Canadians, who seemed to sympathize with them, but by the mulish and wrong-headed Avaugour. In hope of better things they went to France, but all that could be obtained there was the promise of a vessel to continue their explorations. It was not full reparation, but at least it would enable them to retrieve their fortunes.

Believing what they were told they returned to America and waited for the vessel at Isle Percé in the Gulf of St. Lawrence. But a Jesuit missionary was sent to inform them that the Government had changed its mind. Of course there was no use going to Quebec after that breach of faith, so they made their way to Cape Breton. There they were mobbed and in fear of their life fled to Port Royal in Nova Scotia, which was then under English rule.

Now begins the accusations of treachery and apostasy. Charlevoix calls them *des transfuges,* but if they were, then every unfortunate emigrant who leaves his country to improve his fortunes is likewise a deserter. It is a perversion of truth to describe them at this stage of their career as "Huguenot adventurers," as Douglas calls them in his *Old France in the New World,* p. 516. Up to that, both of them had been conspicuous as missionary helpers; the Jesuits had been interceding for them at Quebec, and Chouart, who had accompanied Father Menard to the Far West, is described by Dionne as a Jesuit *donné* or oblate. Whatever may be the truth about Radisson, this is the only instance which we know of in which Chouart is accused of leaving the Faith.

At Port Royal they succeeded in inducing Captain Zachary Gillam to attempt the journey to Hudson Bay, but Gillam lost courage when he found himself in the ice of the Straits and

turned back. The Frenchmen, however, did not give up. They had some little money left, and with that they chartered two vessels, but one of them went to pieces off Sable Island, and that disaster landed the unfortunate navigators in a lawsuit in Boston. Though they won the case they were now absolutely penniless. Finally good luck or ill luck brought them to the notice of Sir George Carterett, the Royal Commissioner, who persuaded them to go to England with him.

They left America on August 1, 1665, but when off Spain they were captured by a Dutch privateer, *The Caper,* after a desperate two hours' fight. Carterett had just time to fling his private despatches overboard when a bayonet was pointed at his breast and he gave up his sword. Every effort was made to induce the two Frenchmen to go over to Holland to tell their wonderful story, but they refused to leave Carterett, and all three were put ashore somewhere on the coast of Spain, and from there made their way to England.

They were presented to the King, who was then at Oxford. The good-natured monarch listened with delight to the account of their travels, and a little later, when he went to Windsor, he had them accompany him, and saw that they took chambers somewhere in the neighborhood. Like a true Stuart he had no superfluous money, and all he could do for these two great men was to give them £2 a week for their maintenance. It was the time of the Great Plague, the London Fire, and the Dutch War, and thus something besides the King's own extravagances had drained the country's exchequer.

It was at this time that Radisson wrote from his memoranda the story of his travels. It is one of the curiosities of literature, and I could find no copy of it in New York, except in the New York Historical Society library. He had but a scraping acquaintance with English, and he plunges through its spelling and grammar with as much glee as if he were careering down the cataracts of the Ottawa; hitting the rocks at times and swirling in the eddies, but swimming out unconcernedly, and then starting in again for another race down the stream. The manuscript was found along with the Pepys papers, part of it

in the Bodleian, and part in the British Museum, and published with all its horrors of syntax and orthography by the Prince Society of London. It is a very valuable work, but as he was writing to amuse a pleasure-loving King and to exalt his own importance, absolute confidence cannot be placed in his assertions.

Prince Rupert had already come upon the scene at Oxford, and developed a lively interest in the rovers. But it was the King himself who issued a letter of instruction to his brother, the Duke of York, afterwards James II, to detach a vessel from the fleet for the enterprise. This information which is given to us by Laut, is of great value, for hitherto all the credit of sustaining Radisson's scheme has been attributed to Rupert, whose name was given to the new territory, whereas all that he did was to co-operate with a half-dozen noblemen in victualling the ships and paying the wages of the sailors. There were only two vessels, one of them commanded by Radisson's old friend, Gillam of *The Nonsuch,* the other the *Eaglet,* which the Government supplied. The royal munificence again poured itself out lavishly by bestowing a gold medal on Radisson and a small title of nobility on Chouart. According to Marie de l'Incarnation he was made Knight of the Garter, and she adds that he likewise received a gift of 20,000 crowns. Why this discrimination was made in favor of Chouart she does not state. It may be added that Chouart about this time had assumed the name of Sieur de Groseilliers, which the English often translated literally as Mr. Gooseberry.

While preparations were going on a spy arrived from Holland and tried to bribe the Frenchmen to join the Dutch service. When he failed to win them over he accused them of counterfeiting money, but as he could not prove his charge he was incontinently thrown into prison.

It was now five years since Radisson and his friend had discovered the North Sea or had said they did, and at last, on June 3, 1668, they sailed out from Gravesend; Radisson on the big ship *Eaglet,* and Chouart on the smaller craft *The Nonsuch,* but before they were out far the *Eaglet* was dismasted, and

limped back to port, while *The Nonsuch* kept on its way and reached the great Bay. It remained there all winter, and as no news came from her, Radisson secured another vessel, *The Wavero,* and started out to search for her. *The Wavero* in turn was disabled, but when Radisson, now in the depths of despair, entered the Channel he had the unexpected pleasure of seeing *The Nonsuch* before him. She had just crossed the ocean.

The Nonsuch must have brought back a rich cargo, for a trading company was immediately organized, and with the greatest secrecy application was made for a Royal Charter, giving to "The Gentlemen Adventurers Trading to Hudson Bay," a monopoly of trade in America for all time to come. This was the origin of the famous Hudson Bay Company.

The request was granted, and it would be hard to find in the documents of any government a more splendid generosity in disposing of the earth than the deed of gift made by Charles II to his friends and cronies who made up the original Hudson Bay Company. Laut says, "It was practically deeding away half America, namely all modern Canada except New France" —which they were ultimately to take—and most of the Western States beyond the Mississippi. The grantees were to have all the trade and commerce of all those seas, bays, rivers, creeks, and sounds in whatever latitude that lie within the entrance of the straits called Hudson's Straits, together with all the lands, countries, and territories upon the coasts and confines of said straits, bays, rivers, lakes, creeks, and sounds not now actually possessed by any other Christian States. They were even given power "to make war against other Prince or People that were not Christian, and to expel any other Englishman who should intrude on their territory, and to impose such punishment as the offence might warrant. Admirals, judges, sheriffs, all officers of the law in England are charged by the charter to aid, favor, help, and assist the Company by land and sea." Signed at Westminster, May 2, 1670.

The applicants for the Charter were Prince Rupert, the Duke of Albemarle, the Earl of Craven and others less conspicuous. They were in great part also the stockholders. The

capital did not exceed £10,500 and most of the shares were not subscribed in cash. But neither in the list of incorporators or shareholders do we find the name of Radisson, who really had created the Company. Later on his name appears with stock worth £200 to his credit.

The first vessels sent out were *The Wavero, The Shaftesbury,* and *The Prince Rupert.* On reaching the Bay, Radisson took *The Wavero,* which was of slight draught, along the south shore, and then north to Nelson, where he erected the arms of the English King. He then continued on to Moose and Cape Henrietta Maria, and when he had accomplished that much he left Chouart in charge and returned to London as adviser of the Company. In the summers of 1671 and 1672 he was again in the Bay, and when he returned to London in the fall of the latter year he committed the offence of marrying the Protestant Mary Kirke, the daughter of Sir John Kirke, who was the representative of the Huguenot family which had driven Champlain from Quebec in 1629. This alliance with a family so detested in Canada is considered proof enough for some of Radisson's critics, but not for others, that while taking a Protestant wife he accepted her religion.

The year 1674 was one of the eventful periods of his life. He was again in the Bay, and although he saw vast fortunes accumulated around him, he found himself regarded merely as an employee. He had taken the oath of fidelity to the Company, but that was not enough for his English friends; nor did his marriage with Mary Kirke avail to help his fortunes. He was still considered to be a Catholic. Indeed Laut, who is not of the Faith, always describes him as such throughout her narration. There can be very little doubt that had he been an out-and-out Protestant and Englishman he would have been the recipient of more worldly favors and not kept as a hireling of the Company.

Just then something occurred. It was in the fall of 1674. Radisson was at the Bay, when suddenly a Jesuit missionary, Father Albanel, appeared, and handed him a letter. It was from no less a personage than Colbert, the Prime Minister of Louis XIV, offering him a position in the French Navy, the

payment of all his debts, and a gratuity of £400 if he would return to his allegiance.

There is a scene for a novelist: a traitor and an outlaw in the icy desolation of the north, thousands of miles from civilization; a dark-robed Jesuit mysteriously appearing; adroitly slipping a letter in the fugitive's hand, making offers of wealth and advances from the Grand Monarque, etc., etc., etc., and then vanishing from the stage.

The weavers of romance have not lost sight of this opportunity, and they have spun fine yarns of how the absent Governor unexpectedly appears and sees the two Frenchmen hobnobbing with the Jesuit; dark suspicions arise; he demands the stranger's passport; finds it is from Frontenac; and is compelled to extend courtesy to the mysterious visitor; but in a rage he knocks down both Frenchmen; they reply in kind and then flee to the woods, and after a thousand dangers arrive palpitating with excitement at Quebec.

The real story is more romantic. Radisson had already pocketed the letter; for he was too sleek a personage to betray himself, and as soon as the chance presented itself he slipped back to England and from there crossed over to France. He accepted the offer of a place in the navy; went with d'Estrées on an expedition to the West Indies; was in the squadron that ran on the rocks at Curaçao, where three out of the six ships were lost. Returning to France he was recommended by d'Estrées for a gratuity of one hundred louis d'or.

He was in great favor in court until Colbert advised him to have his wife come over from England. Radisson would have been only too happy, but the lady was unwilling. Very illogically both Colbert and his son Seignelay inferred from this refusal of the wife that Radisson himself was still very pro-English, and from that out they frowned on him. Probably the poor fellow convinced them later of his loyalty by sending to the Government a *supplique,* signed by the Marquis de Bellerroche, declaring that his wife had fled from England and had abjured Protestantism. This important paper is quoted by Dionne, who refers us to the "Collection of Documents," pp.

314, 315, 316, in the N. Y. Colonial MSS. V. IX. It ought to be sufficient to convince the doubters that at least then Radisson had not abjured the Faith.

It is singular that in the account of his journey to Hudson Bay, Father Albanel says not a word about meeting Radisson. He merely tells us that he saw a "small ship rigged with a lateen sail and floating an English flag," and then begins to describe the Bay. As he was furnished with a passport from Frontenac and besides was able to speak English, for his mother was English, it is inconceivable that he should have left the country without saying a word to the wanderers he met in those distant wilds. But his silence is explained by the fact that he had gone there on a secret mission, and could not put down in a public document that he had seen Radisson, who by that time was in the French service.

Seven years had passed since Radisson left the employment of the Hudson Bay Company. It was then that the French determined to seize the disputed territory. But as they were at peace with England it had to be done in an underhand fashion and without any public approval on the part of the Government. Radisson, quite innocent of this double-dealing, was chosen to begin the work of regaining possession of the country for the French. What he did is told in very dramatic fashion by Miss Laut.

In the month of August, 1682, Governor Bridgar, who added to his other glories that of being a heroic drunkard, was sailing with Captain Gillam on the *Prince Rupert* toward Fort Bourbon, as the French called it, or York, according to the English. They had already reached the River Nelson, and one afternoon in October when the ship was gliding noiselessly before a gentle wind, the smoke of an Indian signal shot skyward from the south shore, and a solitary figure emerged from the brushwood and gazed at the ship. Then two or three more shadowy forms were seen moving through the swamp. The next morning the Governor, decked out in his most gorgeous regimentals, and accompanied by his officers, similarly bedizened, rowed ashore. Before them was the imperturbable figure on the shore. When

yet some distance out, the boat grated on the sand, and a sailor had already jumped into the water and was dragging the boat ashore, when the stolid figure before them suddenly came to life, and leaping to the water edge, leveled a musket at Bridgar and cried out: "Halt!"

"We are Hudson Bay Company's men," protested Bridgar, standing up.

"But I," answered the figure, "am Radisson, and I hold possession of *all* this region for France."

It was like being held up by some spirit from the vasty deep. Every loyal Englishman had been devoutly thanking God that they were rid forever of this troublesome Frenchman, and here he was with his musket at the head of the Governor, and behind him were three of his principal officers, commanding nobody knew how many others concealed in the bush. As a matter of fact there was no one else there. Radisson was playing a game.

Bridgar asked permission to come ashore for a parley and to salute the Commander of the French forces. Radisson consented, and introduced his three bushwhackers. He said they were officers from his fort. He had two ships, and expected others. He spun still more wonderful yarns about his fort and the number of his men and was invited to go aboard *The Prince Rupert*. With cool audacity he accepted the offer, insisting, however, on leaving two Englishmen on shore as hostages. He inquired about his London friends, and told all about his adventures in the French Navy during the eight years he had been serving under that flag. He advised the Englishmen to go no further up the river, so as to avoid a clash with the French, and warned them to keep off the island or there would be trouble with the Indians.

As a matter of fact his miserable fort was on the other river to the south, and he had with him there only a handful of mutinous sailors. He could not afford to let Bridgar see his defences, and besides he had to prevent him from going up the Nelson; otherwise they would meet a poacher from Boston who, though afraid of being caught, might, at a pinch, join the

English and get the better of Radisson. The poacher in question was no other than Captain Gillam's son.

Bridgar accepted all this advice in good faith, and was thankful for Radisson's kindly interest in the welfare of his former friends. He beached his ships and started in to build a fort. Meantime Gillam began to suspect Radisson of some dark design. Radisson, of course, observed his change of manner, and, to keep him quiet, was daring enough on another visit to bring along with him as one of his own men, the younger Gillam. Neither father nor son dared to give any sign of recognition, for it would have been fatal to both, and so, laughing in his sleeve, Radisson withdrew.

Finally two scouts happened to find the poacher's fort, and rushed back with the news to Bridgar, who thought it must be the French post, and Gillam had not the courage to enlighten him. Then luck came again to Radisson's aid, for the English ship was crushed by the ice, and lost fourteen men with all the provisions except the Governor's supply of rum. Radisson proved the good Samaritan in this disaster and sent his enemies all the food they needed.

One night a loud banging was heard at the door of Bridgar's miserable cabin, and a Scotchman, all battered and bespent, came in with the news that the French were attacking young Gillam's fort. This was the first intelligence the drunken Governor had that a friend was so near him. He sent out spies and after a while they returned with the information that Radisson had attacked the fort, but had been beaten back and was at that moment in full retreat. Then Bridgar summoned out his men and marched all night up the frozen river and in the morning rapped at the gate of young Gillam's fort. It swung open and in rushed the Governor and his men, only to find that they had been trapped. The French were inside, and the men who had been seen by the scouts trailing over the marshes were Gillam and his followers, who were now in prison on the other river. Thither also they carried the crestfallen Governor, who between drink and despair was now almost a madman.

It is a great pity that such a skilful tactician as Radisson

should ever have been lost by the French. He had the makings in him of a great politician.

When spring came, it was difficult to find food for all the prisoners. So some were put on a vessel and told to go whithersoever they wished; the others were stowed away in the poacher's craft, *The Bachelor's Delight,* and sent to Quebec. The doughty English Governor was on board. All the English buildings were first burned, Bridgar himself asking permission to apply the torch to the poacher's fort into which he had been inveigled. Seven Frenchmen under Radisson's nephew, young Chouart, were left in charge of Fort Nelson, and our hero sailed away, only to incur the hatred of his countrymen.

Frontenac had been recalled to France, and the hypocritical and licentious de la Barre ruled in Quebec. He was the man for the occasion, for just then France was playing a double game with England; pretending to be at peace, yet encouraging every effort to drive out the enemy from Hudson Bay. Hence, when poor Radisson arrived at Quebec elated with his victory and laden with spoil, he was severely reprimanded, ordered to surrender *The Bachelor's Delight* to the Yankee poacher and was then packed off to France to explain his conduct. It is worth noting that the poacher was arrested when he arrived at Boston, and afterwards became a professional pirate. He was seized by the authorities about the same time as Captain Kidd and taken to England with that worthy for trial. Whether he was hanged or not we do not know.

Radisson was badly received in France. Colbert, his great friend, was dead; so he and Groseilliers [Chouart] were cited to court and accused of going into English territory without license. Groseilliers replied that they had a verbal commission, the same as Albanel the Jesuit had, and Radisson openly stated that though he carried no official document he had gone north by express order of the King.

This gave a new aspect to the case. The Minister had to protect the sacred person of His Majesty, but on the other hand Lord Preston, the English Ambassador at Paris, was clamoring for reparation, and threatening a rupture of relations if his

demand was not granted. France could not afford a war with England just then, and consequently Radisson was again summoned by the Ministers and told that France had relinquished all claim to the Hudson Bay country, and that he was to return thither and hand back to the English all the property he had seized: forts, furs, and ships. But he was to do it secretly, for the French Government did not want the world to know anything about the surrender of their claim to the country. Would they give him a written commission to that effect? No; he had gone to Hudson Bay on the first occasion with only verbal instructions and he could do so again. But Radisson was stubborn, and finally wrung the commission from them, with the understanding, however, that he was to say nothing about it.

The whole story is so novel, so stage-like, and so apparently constructed to clear Radisson's character at any cost, that it can not be accepted without proof. Miss Laut produces something to substantiate what she says. She informs us that she "spent six months in London on records whose dust had not been disturbed since they were written in the sixteen hundreds. The herculean labor of this task," she continues, "can best be understood when it is realized that these records are not open to the public, and it is impossible to have an assistant to do the copying. The transcripts had to be done by myself, and revised by an assistant at night."

The paper which she presents is an affidavit made by Radisson himself before Sir Robert Jeffrey, on August 23, 1697, and left with the English Commissioners of Claims against France two years afterwards, namely June 5, 1699. It was thus a State paper.

After giving an account of some of the previous voyages, the deponent says that "in the year 1683 he came from Canada to Paris by order of Monsr. Colbert, who soon after died. And the deponent being at Paris had been several times with the Marquis de Seignelay and Monsr. Callière (one of the Plenipotentiaries at the Treaty of Peace) and had found that the French had quitted all pretences to Hudson Bay; and thereupon

this deponent, by the special direction of the said M. Callière, did write the papers hereunto annexed. And the said M. Callière acted in the said affair by the directions of the Superintendent of Marine Affairs in France, and the deponent was commanded by the said M. Callière to go to Port Nelson and withdraw the French that were there, from that place, and the said place was then put into possession of the English."

Appended to this affidavit is the Commission written by Radisson at the dictation of Callière. Both documents are given at length in "The Conquest of the Great Northwest" (V. I., pp. 186 & 197).

On the supposition therefore that France had relinquished all claims to Hudson Bay, Radisson, on May 10, 1684, went to London, where he took the oath, not of allegiance, but of fidelity, as a British subject. In a week he was off for America in *The Happy Return,* and when sixty miles off Fort Nelson he left the ship and started in a light craft to hunt up his nephew, young Chouart, so as to prevent a collision with the English. To his surprise the fort was deserted, and he was told that the French had gone further up the river to avoid being massacred by the Indians, who had been bribed to do so by the British. Radisson found Chouart, who when informed that he was to make over all his property to the English, accepted the situation without protest, though he and his men rejected an offer of service in the Hudson Bay Company. Later on, however, in spite of a solemn promise that their liberty of action would be respected, three of them were invited on board a vessel and carried over to England. Radisson protested vehemently against this outrage.

Arriving in England they were kept under strict surveillance and were not allowed to return to their country until some kind of a promise of fidelity was wrung from them.

Now came another startling change of front. A very short time after all this, Governor de Denonville, who had already blasted his reputation by his atrocious employment of Father de Lamberville as a decoy, at Onondaga, and by his dastardly seizure of the Iroquois envoys, wrote to France asking permission

to offer fifty pistoles for the capture of Radisson. The request was granted by the King. Naturally, one asks, does not this stultify all that has been said about Radisson's secret commission? On the face of it, yes. But we are told that France had suddenly changed her policy toward England, for the reason that the house of Stuart was about to collapse. James II was losing his hold on the English throne, and William of Orange was about to claim it. Civil war was imminent, and France, which had feared England a year or so before, was now anxious to fight in the open. Hence, to clear her skirts, France had to disown Radisson. The sacrifice of the poor backwoodsman was a trifle when such a stake was being played for.

Such is Laut's theory. It is not quite convincing, for one would like more documents than Radisson's unsupported affidavit to prove this abominable breach of faith.

Canada was worked up to a state of great excitement by the King's order, and echoes of that storm are still rumbling in the denunciations that have ever since been incessantly howled and shouted against the unfortunate Radisson. The first expedition that was planned to recover the territory, and, if possible, to capture the traitor was that of Lamartinière, who set out with two ships to scour the Bay.

On July 27, 1685, three English vessels, on one of which was Radisson, emerged from the ice of the straits, and made for the shelter of Digges Island to pass the night. Suddenly two foreign sails loomed up in the gloom, and the boom of cannon rolled over the waters. "It is Lamartinière," cried Radisson. Immediately every inch of canvas was set, and the English ships flew backward on their course. Only one of them was caught. Fourteen of her crew were bayonetted and flung into the sea, and the survivors were carried in their own ship as prisoners to Quebec. But Radisson had escaped.

Then Iberville and his brother under de Troyes with thirty-three Frenchmen and seventy Indians started on snow-shoes up the Ottawa to Lake Nemiscamingue and Abbittibi, a journey of 600 miles; and when the ice broke they rushed down the furious cataracts in their frail canoes another 300 miles and reached

the Bay. The men in the forts were looking seaward for the enemy, and never dreamed of these dare-devils from the woods. Post after post was taken though hundreds of miles apart; the Frenchmen descending through the roofs of the forts and flinging granades on the heads of the sleeping garrisons, and in one case paddling out silently to a vessel in the dead of night, and capturing the Governor himself, who was on board.

In 1687 Iberville seized two other vessels, and then rifling a third of its cargo, sailed through a whole fleet of the enemy's ships in the Straits, floating the English colors until it was too late to overtake him.

In 1694 he was there again, and three years afterwards set out from Newfoundland with five vessels to finish the work. This exploit is almost without a parallel in naval warfare.

He was caught in the ice, and the fog settled like a pall on the sea. When the sky cleared he saw in front of him three English ships. Only one of his own was visible and that was cannonading the English. The ice broke near him, but not so as to let him bring aid to his friends. Through the opening, he made for the Bay and waited. At last three sails were sighted; his own no doubt; and he made all haste to meet them. To his horror he found, when it was too late, that they were English. But that did not stop him. He drove straight at the largest of them, and in spite of the ice swung alongside and stripped for action. At the first broadside every mast on his vessel was shattered and a murderous fire of musketry from the rear strewed his deck with corpses. But the men below poured shot after shot into the hull of the enemy, receiving back all they gave. At last there was an ominous silence. A wild shriek arose from the English ship, and down into the abyss of icy waters it plunged with its two hundred and fifty men on board. Without a moment's delay Iberville forced his shattered hulk against the nearest vessel, which struck its colors in terror, and the third fled away into the open sea. It was the last of Iberville's exploits in Hudson Bay. After that he established Biloxi at the mouth of the Mississippi, and then died in Havana. He was at that time forty years of age. It is interesting to learn that his

chaplain in that last engagement was Father Edward Fitzmorris of Kerry, a Jacobite priest.

Where was Radisson all this time? In London, supervising the cargoes of furs from America. In the very early days, namely between 1667 and 1673, when the Company was first started, he and Chouart had made about $2,000 a year each, and he then lived in Seething Lane, which was an aristocratic quarter; but later on his salary was no higher than £100 a year. When the Company's revenues ran low it was cut in half, and he had to sue in court for his wages. Even when the Company was prosperous he was living from hand to mouth, and receiving £10 one month and £2 the next, making, as Laut puts it—and she is reading from the records—an average of $5 a week, though occasional presents were sent him, such as a hogshead of wine, fresh provisions, a silver tankard, etc.

In 1697 he was treated a little better; for his services were needed just then. From time to time gratuities were voted to him, all of which are down in the books. In 1700 he applied for the position of warehouse keeper, but was refused. Thus it went on from bad to worse, until finally on July 12, 1710, the following pathetic entry was made: "The Secretary is ordered to pay to Mr. Radisson's widow, *as a charity,* the sum of six pounds." This is quite a different story from what we read in Charlevoix (II., 302), *viz.,* "that at the request of his father-in-law, Sir John Kirke, Radisson received from the King a pension of 1200 livres which he enjoyed till the end of his days." Of course Charlevoix was speaking from French hearsay, and had never seen the English State papers or the Company's books.

How did he die? Gilbert Parker in "The Trail of the Sword," tells us "he was done to death by the dagger and pistol of the mutineer Buckland; and was buried in the hungry sea." He had previously, according to the novelist, "attempted the life of Frontenac and had sold a company of French traders to the Iroquois." According to Bryce this tragic death of Radisson must have occurred in 1689; but it is all pure fiction, for in the beginning of 1710 he was still in England, drawing a salary

from his employers. That he died there is generally admitted, but the circumstances of his death have never been found out nor is there any trace of his grave. None can be found in the Protestant church of St. Olave, near which he once lived and in which there are monuments to many of his former friends and associates. "He was a Catholic and an alien," writes the author of *The Conquest of the Great Northwest,* and it is useless to look for his tomb in that place.

What became of his family? Bryce is of the opinion, though he does not say why, that they came to Canada. The question suggests itself: if they had not been Catholics would they have presented themselves in such a Catholic settlement?

There is a very precious document, which we have had in our hand, but which Mr. Bryce in all probability never saw, which at first sight would furnish an argument to support his assertion about the coming of Radisson's children to America. It is a catalogue of the first Men's Sodality of Montreal. It must have been a distinguished body, for on the list we find such names as Baron de Longeuil, M. de Tonty, La Salle's companion, M. le Gouverneur, M. le Commandant, etc. It was found in 1703; and in 1709 the name of the Prefect was Radisson, and he frequently appears in that office as late as 1733.

Was this a son of the great Radisson? Probably not. He may have been the nephew; the son of Radisson's sister, Mme. St. Cloud, who assumed the name of the great explorer. He was Commandant of the Milice bourgeoise, and owner of a seigneurie at the upper end of Lake St. Peter. But again we can not pronounce upon his identity apodictically. We know that the man who was so conspicuous socially in Montreal was named Etienne, but on the sodality list no baptismal name is given. It is simply Radisson. In any case to have adopted that name at that time, and to be treated with such respect by the most pious men of the community, would seem to imply that Radisson was not held in such horror as recent writers would have us suppose. It is also likely that the children who remained in England were Catholics also; for if the mother became a Catholic they presumably

followed her example. The abject poverty into which they fell would justify us in the same conclusion. Had the family been Protestant, Radisson would not have been asking for the position of a warehouse keeper, and his widow would not have been holding out her hand for charity after his death. Indeed it looks as if she had been disowned by her own family.

The Hudson Bay Company, of which he was the creator, developed into a stupendous organization. After the fall of Quebec the old race-antagonism ceased, and the trappers employed were largely French Canadians. A great number of Scotch Highlanders entered the service also, and in course of time became its principal directors. Among them were not a few Catholics. Being a monopoly, the company soon aroused opposition. The "peddlers," as the private traders were called, formed themselves into "The Northwestern Fur Company of Montreal," but they were finally crushed. Finally in 1869, as the time of the establishment of the Dominion approached, the Hudson Bay possessions were transferred to the British Government for £300,000 and in 1870 they were incorporated with Canada, but the Company which now trades as a private corporation, still retains one-twentieth of its entire grant.

The vastness of the territory over which it once extended its sway may be estimated by what it gave up in the controversy about Oregon, when the United States uttered the war-whoop, "Forty-four fifty or fight." It included not only the present States of Washington, Oregon, California, Idaho, Nevada, Utah, Colorado, Wyoming, and parts of Montana, but extended north of what is now the International Boundary to the limits of the Yukon. All of this section was under the control of "the saintly old Catholic," as he is called by Laut, John McLaughlin. From there its dominion stretched over the whole north of the Continent, back to where it began in the Bay. The originator of this mighty empire was the little boy Radisson whom Father Poncet rescued from the Mohawks in 1656. Had it not been for that meeting, perhaps there never would have been a Hudson Bay Company. As events turned out, he had not only no share in the wealth which it accumulated, but was the victim of mis-

representation, calumny, and injustice both before and after his death. He was most maligned by his own people, but until positive proof is adduced to the contrary, Pierre Esprit Radisson has a right to be considered a faithful Frenchman and a Catholic.

REGISTER OF THE CLERGY LABORING IN THE ARCHDIOCESE OF NEW YORK FROM EARLY MISSIONARY TIMES TO 1885.

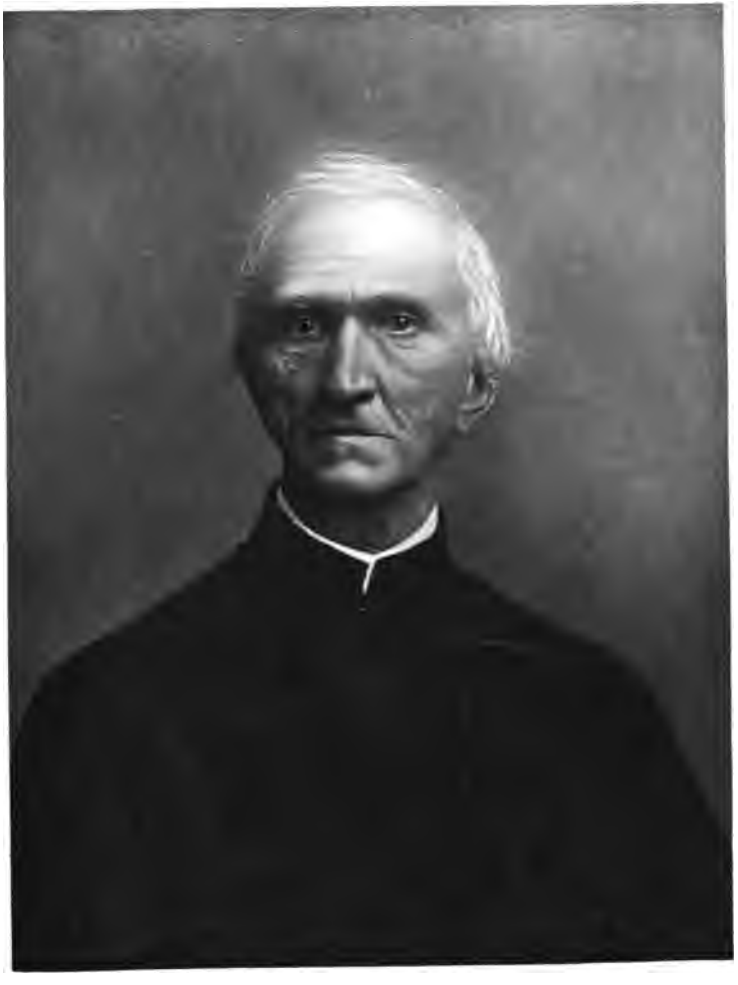
By the Most Rev. Michael Augustine Corrigan, D.D.

VIII.

Durthaller, Rev. Joseph, S.J.

Father Durthaller, a native of Altkirch, a village in Upper Alsace, was born November 28, 1819. After a course of study at the Lycée of Strasburg, he was graduated with honor at the University of Paris. He then sought admittance to the Seminary of Strasburg and in 1843 was ordained a priest. On October 13, 1844, he entered the Society of Jesus at Issenheim. Among his pupils was the celebrated painter Gustave Doré, who in later years sent him a complete set of his works. The revolution of 1848 drove Father Durthaller from France and he labored for a while among the Iroquois, but his frail constitution was unequal to the hardships of a missionary life and he was recalled to Montreal and the more prosaic life of a college.

Father Durthaller was prefect of studies and discipline at St. Francis Xavier's from 1854 to 1857. The years between 1857 and 1860 he spent in Canada, first as a tertian at Sault-au-Recollet, and then in the work of the ministry at the church of the Gesu, Montreal. In the summer of 1860 he returned to New York as president of the college and guided the destinies of the institution until the appointment of Father Loyzance in August 1863. To his efforts is due the substantial college building in Fifteenth Street. In 1863 he went to Buffalo, N. Y., and while there built the present church of St. Michael. From Buffalo he returned to St. Francis Xavier's in 1870 and again became prefect of studies. In 1871 he was assigned to St. Lawrence's Church, East Eigthy-fourth Street, and in July 1874



Jos. L. Durthaller

UNIV. OF MICH.

was given charge of the new St. Joseph's parish, which was established through his efforts and where he labored zealously and successfully till the end. He died May 3, 1885, of congestion of the brain, or the rupture of a blood vessel, while waiting to say the late Mass. He was a devoted priest, a kind superior, and warmly loved by every one.

Klaholz, Rev. Francis Xavier, C.SS.R.

Father Klaholz, the son of honest and religious parents, who earned their livelihood by tilling the soil, was born October 11, 1803, at Brilon, a small town in the diocese of Paderborn, Prussia. His parents brought him up in the simple country fashion at that time prevailing among the good and earnest Catholics of Westphalia. From early childhood young Francis was distinguished for that union of piety and remarkable innocence, which so often foreshadows a vocation to the priesthood.

At school, he surpassed all his companions in application, in modesty, and in love of reading. A wealthy friend furnished him with the means to enter the progymnasium of his native town, where he began his classical studies. These he completed at the gymnasium of Muenster, where he also made his studies for the priesthood. During these years he became a strong defender of sound Catholic doctrine.

From the day of his ordination, September 24, 1829, until that of his death, his heart burned with zeal for the salvation of souls. His first sermon, preached in the church of his native place, on the day of his first Mass, made a lasting impression on the hearts of his hearers.

He spent eighteen years as a priest in his native country. When the parish of Acmen was assigned to his care, he labored earnestly to raise the moral and religious standard of the place. The number who frequented the Sacraments grew day by day and virtue flourished again among his parishioners. It was the saintly life of the pastor and his singular charity, rather than his words, which brought about so happy a change.

Although the income of his church was small, the good pastor always found means to succor the needy. Severe with himself, he was indulgent toward others. Little acquainted with the world, especially with the higher classes of society, he was naturally shy when in such company; nevertheless, he won the love and esteem of all classes by his unaffected kindness and straightforwardness. He knew how to master his temper, nor was he in any way conceited, but willingly consulted others, abiding by their judgment when it seemed just. Still he was not spared by evil tongues. Some whose conduct had been censured by the zealous pastor spread calumnious reports against him. His defence was patience and a more kindly spirit toward his slanderers. In this way he triumphed over all his enemies.

While thus laboring in his parish, Father Klaholz began to feel the desire of leading a more perfect life and of devoting the remainder of his days to foreign missions, if such should be the will of God. This desire grew upon him, until at the end of the thirteenth year of his pastoral charge, he felt that the time for the realization of his desires was at hand. After resigning his position as pastor, he directed his steps toward Paris, where he consulted the Superior-General of the Priests of the Holy Ghost with the view of joining that Congregation. Not being received, he returned homeward and came to Cologne, where he accidentally heard of the Redemptorists. Without delay, he went to Wittem in Holland and was most kindly received by the Superior. After learning the character of the Redemptorist Congregation, he applied for admission. This request having been granted, he went to St. Trond in Belgium to make his novitiate. Although advanced in years and a man of wide experience, he surpassed his younger brethren in simplicity and obedience. Above all, he strove to excel in mortification.

He pronounced his religious vows on April 14, 1848, and shortly after, together with three brother missionaries, he accompanied Father Bernard Hafkenscheid, who had been appointed the first Provincial of the Redemptorists in America, to the scene of his future labors. They arrived January 9, 1849.

Father Klaholz's first work took him to Pittsburgh, where he labored until July 1851, when he was transferred to New Orleans. He left for Philadelphia in April 1855, and in the following year went to New York, where the next three years of his life were spent. In April 1859, he was sent to Buffalo, where he remained three years. Leaving there in May 1862, he again returned to New York. Lastly, from July 1865 until his death, he was attached to the Community of St. Michael's, Baltimore.

In all these places, Father Klaholz continued his life of self-denial. His preaching was truly apostolic, animated, and persuasive. As a secular priest he had conducted a number of most successful missions. He was particularly fond of instructing children. In the confessional he was indefatigable, remaining there, particularly on Saturdays, until midnight and even later. Being devoted to the sick, he attended most of the sick-calls wherever he was stationed. All his spare moments were spent in consoling those in suffering.

As a Religious he was most faithful in the observance of the rule. In the fulfilment of the domestic offices committed to him, he was strictly conscientious. So great was his love of religious poverty, that he was satisfied with the simplest food; his garments were such as other priests would have laid aside. His sermons and conferences were generally written on odd scraps of paper and the backs of old envelopes which he sewed together into little books. Prayer was his daily food. He prayed always, even on the street, where his whole demeanor showed his union with God in prayer. His whole life was hidden in Jesus Christ, and he could truly say, "The world is crucified to me and I to the world."

In July 1871, at St. Michael's Church, Baltimore, he began to feel unwell, but still continued to work as he was wont. To the question, "How do you feel, Father?", he always answered with a smile, "Very well." His sickness, however, grew worse, and one morning, when at the sound of the bell he rose from his bed, he fell in a faint. Some confrères, hearing the noise, hastened to his room and put him to bed. He was most obedient

to the orders of the physician and infirmarian, being only pained at the thought of causing trouble and anxiety to his brethren. Father Roesch, who was minister of the house, and a special friend of Father Klaholz, brought Holy Communion to him every night after 12 o'clock. As the good Father had been a man of prayer when in health, so also was he united to God in prayer during his illness. His love for the Blessed Sacrament was exemplified in a very striking manner during his illness. It happened that the Forty Hours' Devotion was being celebrated in the church and Father Klaholz, being aware of it, could not restrain himself from making his visit to the Oratory. But being unable to return to his room, he had to await the arrival of his brethren, who carried him back to bed.

Thus Father Klaholz passed his remaining days in uninterrupted prayer, without the least sign of impatience or uneasiness. He died on October 5, 1871. His funeral was attended by a great number of his friends and admirers.

O'Donovan, Rev. Jeremiah, D.D.

Doctor O'Donovan, chaplain at Manhattanville, 1857-61, and author of a learned description of Rome in four volumes, octavo, died in Paris, January 17, 1863.

Caro, Rev. Francis, O.S.F.

Father Caro, a native of Sicily, was stationed for some time in Palermo at the Franciscan Convent of Our Lady of the Angels, called La Gancia in the local dialect. Coming to the United States in 1855, he was in charge of Rossville, S. I., from October of that year till June 1858. He was from June to November 1859, assistant to Father Durning at Rondout. From 1860 to 1870 he was at Cold Spring, attending also West Point and Highland Falls. He was at St. Peter's, Poughkeepsie, 1870-72, succeeding Father Riordan. At one time he was named Visitor to the Franciscan Houses in California. He returned to Italy, and in 1877 was a pastor in the diocese of Naples, and in 1883 was heard of as having served both in that diocese and in the diocese of Benevento.

KUENZER, REV. CHARLES, C.SS.R.

Father Kuenzer was born at Breisach in Baden, June 4, 1825. After having finished his classical course, he entered the army and served for some time as corporal. In 1850 he was received into the Congregation of the Most Holy Redeemer, made his religious profession, January 17, 1851. He came in the following June to America and was ordained priest at St. Joseph's Church, Rochester, by Bishop Timon, on June 11, 1854.

After his ordination he labored for over a year in Baltimore, whence he was sent to New York, November 1855. In 1857 he was for a short time in Annapolis. In 1858 he was transferred to Baltimore, as assistant pastor of St. James' parish, and in the following year to Philadelphia, where he remained until November 1860. His next home was the newly established house of St. Michael in Baltimore. From December 29, 1862, until March 20, 1863, he resided at St. Philomena's Church, Pittsburgh, and after that until 1868 at St. Mary's Church, Buffalo. From Buffalo, he went to Detroit; he remained there about a year, and returned to Buffalo. Transferred in 1870 to St. James' Church, Baltimore, he remained until 1874. After that we find him during four years at the Church of the Most Holy Redeemer in New York, and lastly, from 1878 to his death, at St. Joseph's Church, Rochester. While often suffering from bad health, Father Kuenzer was most assiduous in the confessional and in attending to sick-calls, and, besides, discharged various domestic duties. He was a most amiable character, ever kind and charitable, and a favorite in every community.

On account of ill health, his life was a life of suffering. His condition grew gradually worse, until he received his final summons. He died April 11, 1882. His brother Rudolph was pastor at Bridesburg, Philadelphia (d. Feb. 20, 1870), and his brother Julius was a pastor in Pittsburgh.

Hus, Rev. John Baptist, S.J.

Father Hus was born on January 26, 1803 in La Manche, once a part of the old province of Normandy, and entered the novitiate of the Province of France October 2, 1823. In the scholastic year 1844-45 he was professor of moral theology at Laval, a companion of Father Daubresse, who was the professor of Sacred Scripture.

Upon the death of Father Chazelle, Superior of the Canada Mission, the Rev. Clement Boulanger of the province of Champagne was deputed by the Very Rev. John Roothaan, General of the Order, to visit the French Missions of the Jesuits in America. Father Hus was assigned as his companion, and the two Fathers reached St. Mary's, Kentucky, on June 14, 1845. Shortly after their arrival a letter was received from Bishop Hughes, but recently appointed to the See of New York, inviting the Jesuits to come to New York and to accept the College of St. John's, Fordham. Father Hus' visit in America was brief, for on October 15, 1846, he became Superior of the Residence in Metz. On April 22, 1852 he was appointed Superior of the Mission of Cayenne in French Guiana, which office he held until he was called in November 1855 to succeed Father Boulanger at the head of the New York and Canada Mission. He surrendered his office to Father Tellier, November 7, 1859, returned to France, and died in Paris, April 27, 1881.

Kinsella, Rev. Jeremiah A.

Father Kinsella, a relative of Cardinal Cullen and Bishop Kinsella, was born in County Carlow, Ireland, 1822, and educated at Carlow College. He was ordained in Chicago, 1845, by Bishop Quarter, and later was pastor of Holy Name Church and for ten years president of the College of St. Mary of the Lake. On account of some difficulties with Bishop O'Regan, he and several other priests came east in 1856, three or four of them to this diocese. He was assistant at St. Ann's 1856-7, and from July 1857 till his death, pastor at St. Raymond's, West Chester. He built churches at Mt. Vernon, Tuckahoe,

and Williamsbridge, labored earnestly for the success of the Catholic Protectory, and was most deeply interested in the work of Christian education. He died January 6, 1875, and was buried in St. Raymond's Cemetery.

See "Catholic Review," Jan. 23, 1875, p. 52, and "Freeman's Journal," January 16, 1875.

Aubier, Rev. John, S.J.

Father Aubier was born June 5, 1826, and entered the novitiate of the Province of France at Saint-Acheul, near Amiens, September 11, 1850.

He taught one year at the College of Metz, studied at Vaugirard, and came to America in 1854. The seven years following, he was resident at Fordham, either as a student of theology or a professor of physics and mathematics. In 1861 he was on the staff of St. Mary's College, Montreal, but the next year returned to the States and until 1855 taught physics and mathematics at St. Francis Xavier's, New York. In the summer of 1865 he went to France for his tertianship, returning after a twelvemonth to his old position in Sixteenth St. Two years later he was transferred to Montreal, where he taught physics until his recall to Europe in 1873.

The jubilee volume of the College of St. Francis Xavier says of him: "In the department of Physics and Astronomy Father Aubier was enthusiastic. He was a most painstaking instructor and beloved by his scholars. But he was also a man of original research, and kept up an active correspondence with the most eminent men of science throughout the country, particularly with the heads of the Smithsonian Institute. He was especially interested in meteorology, furnishing regular monthly reports to Washington. In those days the Government had not established the Signal Service, and the weather prophets were all volunteers. One of the most active of these unpaid meteorologists was Father Aubier." Outside of the region of science he was a simple soul, and many stories illustrating his simplicity were current in the college in his day.

Cunningham, Father John, S.J.

Father Cunningham was born at Mountrath, Queen's County, Ireland, December 30, 1824, as the son of an officer in the English army. At an early age he went to Canada, and when fifteen entered the college of the Sulpicians in Montreal; he passed to the Grand Seminaire for his theology, and after receiving minor orders was admitted into the Society of Jesus in Canada, September 7, 1849. His noviceship completed, he was assigned to Fordham, assisting in the college for two years and reviewing his theology for two more, after which he was ordained by Archbishop Hughes, August 17, 1855. From that date until 1877 he taught various classes at St. Francis Xavier's and Fordham, the only interruption being the year of his tertianship, 1864-65, which was spent at Sault-au-Recollet, Canada. During the school year beginning 1877 he was professor of Latin in the short-lived Collegium Inchoatum in Troy. Returning to St. Francis Xavier's in 1878, he taught there until 1880, when he was appointed to a class in St. Peter's, Jersey City. Two years later ill health forced him to leave the classroom and brought to a close a career of teaching which had lasted for upward of thirty years. From the summer of 1883 until his death, his bodily and mental powers were so impaired that he could no longer work or lead the ordinary community life. He spent these years in the Hospice of St. John of God, Longue Pointe, near Montreal, where he died peacefully in the Lord, May 20, 1889.

Father Cunningham was one of the best beloved of the professors who taught in New York. He took a fatherly interest in every member of his class; in fact there were few students in the college that did not in some way come under his influence in the sodalities, or in the confessional, or in casual meeting. The vigor and activity of his earlier life were faithfully employed in devising means to relieve the drudgery of the classroom, and his careful translations and tasteful models were the help and admiration of the students of riper years.

He showed much more solicitude for the souls than for the minds of his pupils, and however importunate he may have appeared at times, the boys never disliked him, but grew to love him more and more every year.

Brennan, Rev. Richard L., LL.D.

Father Brennan, born in New York City, about 1833, and educated at St. Francis Xavier's, and at Fordham Seminary, was ordained by Archbishop Hughes, May 3, 1857. In 1857-8 he taught at the seminary and from December '59 to May '62 was assistant to Father Felix Farrelly at Rondout. In 1862 he was appointed to the pastoral charge of the church and outlying missions of Port Jervis. He erected the church edifice at Otisville. From 1867 he was pastor at the Church of the Holy Name, Bloomingdale, where he built the temporary church which was blessed December 20, 1868. Transferred in July 1875 to St. Rose of Lima's, he erected there in 1888 the parochial residence. In February 1891 he became rector of the Holy Innocents', succeeding Father John Larkin, and died in that office December 15, 1893.

Dr. Brennan translated several useful works from the German, including "The Christian Cemetery," "Life of Pius IX," "The History of Our Lord," and "The History of the Church."

Fourmont, Rev. Almise, S.P.M.

Father Fourmont was assistant first at the French church of St. Vincent de Paul, 1857-9, and later to Father Venuta in Hudson City for a short time after April 4, 1859. He afterward became a missionary among the Indians.

Gambosville, Rev. Louis, S.P.M.

Father Gambosville, born in the diocese of Orleans, was assistant at the French church in Twenty-third St., 1858-65, and attached to the Society of Mercy. After serving two years as assistant at St. Stephen's, he was transferred to the diocese of Newark and from 1867 to October 1878 was pastor at Boonton.

From 1881 till his death, December 29, 1891, he was pastor at St. John's, Newark.

Father Gambosville, though fond of his books, and his architectural studies, found time to prepare several students for the seminary. Several handsome volumes of his architectural drawings were bequeathed to Fordham College, and some of his devotional writings, bequeathed to Archbishop Corrigan, are now in the archiepiscopal library.

Conron, Rev. James L.

Father Conron, born in New York City 1833, and educated at Holy Cross College and at Fordham Seminary, was ordained by Archbishop Hughes, May 8, 1859. He was assistant at the Cathedral, at St. Andrew's, and at St. Peter's, from 1858 to 1862, and from August 1862 till his death, December 12, 1877, pastor at New Brighton, S. I. He built the Church of St. Rose of Lima, West New Brighton, now a separate parish, and the Academy of the Sisters of Charity at New Brighton. His health began to fail in 1872 and though he went to his father's home near Fullamore, Ireland, and to the south, and on a second trip to Ireland, his recuperation was only for a brief interval. At his funeral, which was attended by large numbers of the clergy and the laity, the panegyric was preached by his former assistant, Father Farley, secretary to the Cardinal.

Sanguinetti, Rev. Antonio.

Father Sanguinetti, endeavoring to organize an Italian congregation, leased the old French church in Canal St., after the new one had been commenced in Twenty-third St., but after struggling for a year gave up the attempt in 1858.

Rudolph, Rev. Frederick Charles.

Father Rudolph, attached earlier to the diocese of Mainz, was stationed at the Church of St. Francis of Assisi in West Thirty-first St., 1855-64, in succession to Rex. Alexander Martin, O.S.F. He erected the spire, and placed in it three bells. He died June 15, 1864, at the age of fifty-nine.

MICENE, REV. FRANCIS.

Father Micene was assistant to Rev. Dr. Brann at Fort Washington.

NICOT, REV. MATTHEW.

Father Nicot, born in 1820, in the Department of the Meurthe, Lorraine, then a part of France, was educated at Pont-a-Mousson and at Nancy and ordained in 1846. Coming to the United States in 1857, he was for a short time assistant to Father Lafont, and in 1858 assistant at St. Ann's. From 1858 till his death he was rector at St. Boniface's. He transformed a carpenter's shop, 20x60 feet, into a temporary church, which was blessed by Archbishop Hughes, October 17, 1858. This was replaced in 1868 by the present structure of brick, which was blessed in May 1869 by Father Bonaventure Frey, O.M.Cap. Father Nicot later built a school and presbytery. He was a great reader and wrote charming little French notes. For a long time before his death he was unable to do much pastoral work, having suffered two strokes of paralysis. He never quite rallied from the effect produced upon him by the death of his former protégé, Mgr. L. E. Hostlot, rector of the American College in Rome. He departed this life November 28, 1887, conscious to the last, and with all his affairs in good order, as he had long and carefully prepared for the final summons.

MURPHY, REV. PETER J.

Father Murphy, ordained by Archbishop Hughes in the Cathedral May 3, 1857, was assistant at St. Ann's, Eighth St., 1857-60, and died May 16, 1862.

GOETZ, REV. THEODORE IGNATIUS.

Father Goetz, born in Strasbourg, France, 1830, was chaplain to the Ursulines, Morrisania, 1857-9, and from 1869 to 1879 pastor of St. Raphael's, Laurel Hill, Blissville, L. I., and outlying missions. He built several churches in various parts of the island, doing his work quietly but effectively. He died rather suddenly of apoplexy, February 8, 1879.

BYRNE, REV. ROBERT.

Father Byrne, educated at Mount St. Mary's and ordained by Archbishop Hughes at the Cathedral, May 3, 1857, was assistant to Father McGean, Sing Sing, during 1857-9, attended Blackwell's Island in 1860, and was stationed at St. Peter's in 1861.

NELIGAN, V. REV. WILLIAM H., LL.D.

Dr. Neligan, brother of the celebrated surgeon of the same name, graduated at Trinity College, Dublin, 1830, was ordained in the Anglican Church 1835, and became rector of Melton Mowbray. Having become a Catholic, he entered the Irish College, Rome, 1850, and came in 1854 to New York City, where he was ordained by Archbishop Hughes June 13, 1857. He taught in St. Joseph's Seminary in 1857, was assistant at St. Columba's in 1859 and in 1865, and at St. Peter's in 1863. He was later vicar-general of the Bahama Islands. He was a man of genial nature and the author of several published works: "Rome, Her Institutions and Churches," "Manual for Confraternities," "The Rosary," and "Saintly Characters." He died in New York City, January 30, 1880.

DAYMAN, REV. A. J.

Father Dayman was assistant to Father McMahon at St. John the Evangelist's in 1858.

O'DONOGHUE, REV. PH.

Father O'Donoghue was assistant at St. Ann's, 1855, and was at St. Mary's, Rondout, January 1856 to July 1857.

DOYLE, REV. JOHN L.

Father Doyle, ordained by Archbishop Hughes, May 8, 1858, was assistant to Dr. Cummings at St. Stephen's, 1858-61.

CLAESSENS, REV. LOUIS, C.SS.R.

Father Claessens, born at Sittard in Holland, November 23, 1827, manifested at an early age the desire for the ecclesiastical

state. The Congregation of the Most Holy Redeemer was at that time in a flourishing condition in Holland and Belgium. To the Belgian province, which included also the houses in Holland, there belonged in 1848 not less than 109 professed priests, 53 students, and 11 choir novices. Young Claessens took the habit at St. Trond, October 15, 1848, and made his profession in the following year. He entered upon his theological course at Wittem. When the American Provincial, Father Bernard Hafkenscheid, was recruiting missionaries in 1850, young Claessens was ready to enlist. He was accepted and left Europe in the fall of 1851, arriving at New York November 11.

In order to complete his theological course, he was sent to Cumberland, and afterward to Rochester. On March 26, 1853, he was ordained, with five other Redemptorists, by Bishop Neumann of Philadelphia. Shortly after his ordination, he was appointed lector in philosophy at Cumberland. In this capacity he gave proof not only of his learning, but also of his charity and patience. In September 1857, he was transferred to New York, where he had charge of St. Alphonsus' Church in Thompson St. until May 1858; then he stayed for three months in Philadelphia. In October 1859, he was sent to St. Mary's Church in Detroit. As Superior there from November 1860, he displayed his wonted zeal and charity. By his amiable and persuasive ways, he attracted not a few non-Catholics into the Church. At the expiration of his term, in May 1862, he was appointed Superior of St. Mary's Church, Buffalo.

Toward the end of 1863, the chair of moral theology at Annapolis having become vacant, Father Claessens was selected to fill this important post. Here he became a universal favorite. He was not only professor, but also minister, and moreover preached and heard confessions in the church.

His winning manners made him the idol of Catholics and non-Catholics. His popularity was strikingly shown at the time of his tragic death. It was on July 9, 1866, that he, in company with three other Fathers and three students, took a sail in one of the boats which were used for such occasions. A

storm arose and in their bewilderment the boat became unmanageable and capsized. In vain they struggled with the waves, and three of the Fathers, including Father Claessens, and two students were drowned. This catastrophe cast gloom over the whole city of Annapolis. Wherever Father Claessens was known, his untimely end was deeply lamented.

Schneider, Rev. Louis A.

Father Schneider, a native of Alsace, was an instructor at Fordham in 1857-60 and in 1866. In 1863-64 he attended Randall's Island. In November 1866, he was admitted to the diocese of Newark, and became pastor of St. John's Church. Returning to the Society of Jesus, he went to California, November 1867. Leaving the Order a second time, he became professor of moral theology at Seton Hall. From September 1873 till his death, after 1881, he was pastor at St. Nicholas', Passaic. He rebuilt the parish church, destroyed by incendiaries, and purchased a fine building for the academy.

Chopin, Rev. Philip, S.J.

Father Chopin, born 1823, entered the Society in the province of Champagne in 1848, and was ordained by Archbishop Hughes, August 17, 1855. He was stationed at St. Francis Xavier's from 1857, attended Blackwell's Island in 1863-4, and died in August 1864.

Le Vasseur, Very Rev. Fr., S.P.M.

Father Le Vasseur, second Superior-General of the Fathers of Mercy, was born about 1796 and educated at St. Sulpice, Paris. While yet a deacon, he offered his services to the Abbé Rauzan, then Superior of the Congregation. He soon became distinguished for his piety and for his talent in giving familiar instructions and in conducting retreats and missions. In 1847 he became Superior-General of the Congregation. He was connected with various pious associations, such as the Holy Childhood, founded by Bishop Forbin-Janson, the Society for the

Propagation of the Faith, and for Schools in the East, and the teaching community known as the Ladies of St. Clotilde, founded by his predecessor. While in America, he founded St. Louis Select French College, New York City. On his return to France, he went to Orleans, where he rebuilt the Church of Ste. Euverte. He died in Paris December 9, 1873, or January 9, 1874.

Ronayne, Rev. Maurice, S.J.

Father Ronayne, born at Castlemartyr, Ireland, April 2, 1828, had already commenced his studies for the priesthood and had been ordained a deacon at Maynooth College, when he made up his mind to become a Jesuit. He entered the novitiate at St. Acheul near Amiens, September 2, 1853, and was there a companion of Rev. David Merrick. After three years of theology at Laval, he sailed for the United States and from November 1856 continued his studies at Fordham. He was ordained by the Bishop of Brooklyn, July 14, 1857. During the three years that followed, Father Ronayne taught rhetoric at St. Francis Xavier's, then the same class at Fordham for a year, then again for another year at Sixteenth St. The remainder of his life was chiefly spent at these two colleges. In 1867 he went to Rome for his tertianship. His principal work in college was to give lectures in history, which he prepared with the greatest care. Throughout these years he was a patient sufferer from paralysis. He is the author of two books, "God Knowable and Known," and "Science and Revealed Religion." He died peacefully at Fordham, March 4, 1904.

Brandstaetter, Rev. Frederick, C.SS.R.

Father Brandstaetter was born at Aix-la-Chapelle, July 4, 1830. He entered the Congregation of the Most Holy Redeemer in 1848, took his vows October 15, 1849, at St. Trond in Belgium, and pursued his theological studies at Wittem in Holland. On August 24, 1855, he was ordained to the priesthood. After laboring in the Bavarian Province for two years, he came to

America, October 2, 1857. His first appointment was at Cumberland, where he taught philosophy until, in May 1858, he was sent to New York to take charge of St. Alphonsus' Church. From New York he was sent to St. Michael's Church, Baltimore, in November 1860, thence to St. Alphonsus' in the same city, in June 1861. From Baltimore he returned again to New York in June 1863. In 1869 we find him in Buffalo. During all these years Father Brandstaetter was chiefly engaged in mission work, which extended far to the Northwest, Southwest, and South. From 1871 to 1878 he was in Maryland, holding the office of Procurator of the Province, and residing either at St. Alphonsus, Baltimore, or at Ilchester. After that he was attached for some time to the mission-house in Boston, then to St. Michael's Church in Baltimore. From 1883 to the end of his life, he was a member of the community at Pittsburgh.

During the last few years of his life, he was a great sufferer. At last he became perfectly helpless. He died at Pittsburgh, June 8, 1890.

Father Brandstaetter distinguished himself especially as a good theologian. His sermons, always clear and logical, were especially convincing when he treated of dogmatic subjects.

Woods, Rev. Joseph P.

Father Woods, born in New York City in 1837 and educated at St. Francis Xavier's and at Fordham Seminary, was ordained at Fordham by Archbishop Hughes, July 2, 1857. After serving as assistant at the Cathedral, 1857-61, he was pastor at St. Augustine's, Morrisania, from July 1863 till his death, January 20, 1875. The funeral services, at which were present about ninety priests, were held at St. Vincent Ferrer's Church.

Fehlings, Rev. Henry.

Father Fehlings was born at Fill, a small town in Westphalia, April 7, 1823. After having studied the humanities,

he came to the United States, applied for admission into the Congregation of the Most Holy Redeemer, and in 1849 entered the novitiate, then connected with the house of St. Alphonsus, Baltimore. Here he pronounced his vows, October 21, 1850. He made his theological studies partly at Cumberland, Md., and partly at Rochester, N. Y., where he was ordained June 11, 1851. A few months later he was sent to Annapolis, where he labored with great zeal, winning the hearts not only of Catholics, but also of non-Catholics with whom he came in contact. From Annapolis he was transferred to Pittsburgh in February 1856. Thence, at the beginning of July, 1858, he came to New York, where he remained until January 1860. At Philadelphia he labored until April 21, 1860, when he was attached to the house of the novitiate at Annapolis. About this time he signified his intention of leaving the Congregation, and having obtained the necessary dispensation, became attached to the diocese of Albany, taking charge of a little parish at Manlius, Onondaga Co., N. Y. Subsequently he was appointed pastor of St. Mary's German Church at Utica, where he labored with great success from 1874 until his death in 1889.

Orsenigo, Rev. John.

Father Orsenigo, born in Italy about 1822, was trained in Montreal, and ordained by Archbishop Hughes in the Seminary Chapel at Fordham, July 2, 1859. He was assistant to Dr. Cummings at St. Stephen's from 1859 to May 1865. From 1865 to 1869 he was pastor at Croton Falls, attending missions at Amenia, Pawling, and other places. He built the Church of St. John the Evangelist at Lake Mahopac, and attended Dover Plains. He died December 4, 1869.

Kein, Rev. Richard.

Father Kein, born in County Meath, Ireland, 1812, studied at Mount St. Mary's and was ordained by Bishop Hughes, January 29, 1843. He was at St. James' as assistant in 1844,

and at the Church of the Nativity as assistant, 1845-6, and as pastor, 1846-8. In 1848-9 he built St. Bridget's Church, which was so named out of compliment to the generosity, virtue, and devotion of the Irish servant-girls in this country. Father Kein was pastor there till his health was irretrievably affected in October 1853. He became pastor at West Chester and Throgg's Neck in that year, and died at West Chester January 9, 1854.

Archbishop Hughes said of him that he ought to have a statue of gold erected in St. Bridget's to commemorate his toil and extraordinary enterprise.

Rimsal, Rev. Geo. A.

Father Rimsal, afterward a Presbyterian clergyman in England, was born in Bavaria, August 26, 1836. Educated at Fordham, he was ordained in the seminary chapel by Archbishop Hughes, July 2, 1859. He was professor at the seminary 1859. Becoming involved in difficulties he left the diocese and withdrew to England. A pamphlet published in May 1884, is authority for the following: He studied at St. Francis Xavier's 1848-53, at Fordham College till July 1854, then at Fordham Seminary till 1859; in 1860 Georgetown gave him the degree of Doctor of Divinity; from February 1863 until April 1879 he was attached to St. Joseph's, Mill Hill, London, N.W., he was a chaplain in the Afghanistan war and was decorated with a war medal and the bronze star; in 1881 he returned to Mill Hill, and in February 1883 he became a Presbyterian minister.

In England he was known as George A. M. R. Browne.

Kunze, Rev. Zachary, O.S.F.

Father Kunze came to New York City in 1842, from the Province of the Immaculate Conception, Hungary. In 1843, he was stationed at St. John the Baptist's Church, West Thirtieth St., but on account of great annoyance caused there by the church trustees he withdrew, and began the erection of

the Church of St. Francis Assisi, West Thirty-first St., of which he was the first pastor. The church was blessed by Coadjutor Bishop McCloskey, August 1844. Father Zachary continued in charge till 1848.

ROSENBAUER, REV. MICHAEL, C.SS.R.

Father Rosenbauer was born October 18, 1833, at Ellwangen in Wuertemberg. He came to America with his parents when a young man, and became acquainted with the Redemptorist Fathers of St. Peter's at Philadelphia, where his father, who was a goldsmith, had settled.

He was received into the novitiate in the summer of 1851. After a year of probation, he made his profession September 15, 1852. He then made his theological studies at Cumberland, and was ordained priest, May 29, 1858. A year after his ordination, he was attached to the Church of the Most Holy Redeemer in New York, where he remained until June 1861. Thence he went to St. Michael's Church, Baltimore, and in 1865 to Philadelphia. On September 30, 1867, he returned to New York; from 1871 to 1872 he was in Detroit, then for five years in Chicago, from 1878 to 1881 in Chatawa, Miss., from 1881 to 1894 in New Orleans. Thence he was transferred to the new Redemptorist House in Detroit, where he died March 9, 1897.

Father Rosenbauer worked quietly and faithfully at the different stations to which he was attached. The many years particularly which he spent at New Orleans, were years of hard labor. During the Civil War he was drafted into the military service, and offered himself as chaplain, and though he did not receive a regular appointment, rendered great services to the Catholic soldiers.

ROSENBAUER, REV. CHARLES, C.SS.R.

Father Rosenbauer was stationed at the Church of the Most Holy Redeemer from July 1871 to June 1872; at St. Peter's, Philadelphia, 1873-4; at St. Joseph's, Rochester, 1875; and at St. Michael's, Chicago, 1878-1881.

Biretta, Rev. John B.

Father Biretta, a native of Sicily, the child of an Irish father, a Mr. Barrett, and an Italian mother, joined the Brothers Minor of St. Francis, at Palermo. He was a good musician, and when Archbishop Corrigan was in Palermo in 1857-8, was organist of the Franciscan Church of "La Gancia," Our Lady of Angels, the same church whose bells first announced the revolution in 1860. Father Biretta came to the United States in 1859 and was assistant for several years to Father Clowry at St. Gabriel's Church. He later left the diocese.

Quinn, Rev. Thomas J.

Born in New York City, March 1, 1852, and educated at Carlow College, Ireland, and at St. Joseph's Seminary, Troy. Father Quinn was ordained June 11, 1881, by the Bishop-Coadjutor. He was in turn assistant at St. Augustine's Church, Morrisania, 1881-84, assistant at St. Peter's Church, Barclay St., and the first resident rector at St. Matthew's, Hastings-on-Hudson.

Moosemüller, Rev. Oswald, O.S.B.

Born at Aidling, Bavaria, January 26, 1832, and ordained May 18, 1856, Father Moosemüller served for a period beginning 1860 as pastor of St. Peter's German Church, Rondout. He was prior of St. Mary's, Newark, and was stationed for many years in the Benedictine House in Rome. After his return to America he labored in the diocese of Savannah.

Hillenmeyer, Rev. Peter.

Father Hillenmeyer, born June 29, 1824, entered the novitiate of the Society of Jesus at Issenheim, October 30, 1844. Among his fellow novices were Father Thiry, Father Durthaller, and Brother Leischner, who died a year ago at Woodstock, Md., at the advanced age of ninety-five. From

Issenheim he passed to Brugelette for his studies in rhetoric and philosophy, and to Laval in 1849 for his theology. The following year he came to St. John's, Fordham, where he completed his theological studies and was ordained in 1854. After his elevation to the priesthood he remained at Fordham as professor of grammar and mathematics until 1857, when he returned to Europe and became operarius at St. Joseph's Church, Paris, a church conducted by the Jesuits for the German population of that city. Father Hillenmeyer seems to have left the Society shortly afterward.

A FEW CHAPTERS IN THE CHURCH HISTORY OF THE NORTHWEST PART OF NEW YORK CITY.

By the Right Rev. Mgr. Henry A. Brann, D.D., LL.D.

I.

A Barren Parish.

In October, 1870, Archbishop (afterwards Cardinal) McCloskey, appointed me rector of Fort Washington. The parish included the whole upper northwest portion of Manhattan Island and a part of Westchester County, since annexed to the city. Bounded on the south by West 160th Street and the Harlem River, the parish extended north to Mount St. Vincent. It comprised Spuyten Duyvil, Kingsbridge, Mosholu, and Riverdale, all of which formed an "out-mission" served from Fort Washington, which had annexed to it a part of Carmansville, the whole of "Toebbe Hook"—now called Inwood—and "Cold Spring," adjoining settlements on the old Island of Manhattan. It was a beautiful region, with winding roads, scattered orchards, and magnificent trees. In winter when the snow clothed the boughs and lay deep on the ground, or when the sleet froze and gleamed in the sunlight on the pine, maple, elm, and tulip trees; in the autumn when the brown, red, and yellow colors tinged the decaying leaves; or in the early spring and summer, when the dogwood, the cherry, the apple, and the pear trees burst into bloom, and the birds—the robins, the catbirds, the orioles, and the thrushes sang their sweetest songs—it would be impossible to find a pleasanter place in which to enjoy the beauties of Nature, to study metaphysics, to write poetry, or to become a contemplative and a mystic. There were few inhabitants; the Catholic population was sparse and generally poor, and there

was neither a Catholic church, school, nor rectory in the whole region. The nearest church on the south was at Manhattanville, on the east at Fordham, on the north at Yonkers, and on the west in New Jersey, across the river, at Englewood, where I had built the Church of St. Cecilia in 1866. There was not a dollar in the Fort Washington treasury; and although promises had been made of gifts of land, none of them had yet been kept. It is true that, at Kingsbridge, a piece of land with a relatively large mortgage had been bought; and that was all the church property in the parochial district in October, 1870.

I went up to my new parish on a Saturday in October, 1870, and lodged in the old Kingsbridge Hotel (which still exists), on the old Kingsbridge Road, not far from Spuyten Duyvil Creek, to be near my first work in the morning. I was to say Mass in the public school on the top of Spuyten Duyvil Hill, before going to say a later Mass in the public school at Fort Washington, three miles away. The school authorities had very kindly permitted the use of the schools for this purpose; and my old friend, Hosea B. Perkins of Fort Washington, deserves much credit for obtaining this concession.

I shall never forget my long walk on that Sunday morning, nor the amusing incident that happened as I was climbing the hill at Spuyten Duyvil, which was steep and rugged, and, in winter, slippery and dangerous. A pugnacious goat barred my progress. Goats then abounded in the whole district. But with the help of a stick I routed him, and he and I had a foot race up the hill. For several Sundays I had the same experience, but in the end Billy got to know me, and then we began to climb together at a gentler pace. I cannot say whether he reminded me more of the leopard, of the lion, or of the she-wolf that Dante tells us, in the first Canto of his divine poem, met him and opposed his progress in the dark wood.

Immediately before me, Rev. Cornelius O'Callaghan had ministered to the people of the parish for a year, when he was

transferred to Cold Spring, up the Hudson, a place more suited to the condition of his health, for he was sickly, and died soon after.

The records of Fort Washington show that I went there as pastor on October 16th, and began the new church at Kingsbridge on October 19, 1870—a small, frame church, which was dedicated by Archbishop McCloskey in the name of his patron, St. John, on December 4th of the same year. It seated about five hundred people, and cost $5,000. The people of the village of Kingsbridge, the workers in the iron foundry at Spuyten Duyvil, and a few settlers at "Irish-town," in Riverdale, composed the congregation. They were good and generous, and knew their religion well, for the Jesuit Fathers of Fordham had evangelized them for years before Father O'Callaghan had been appointed their pastor. The best of them was a foreman in Johnston's foundry at Spuyten Duyvil, named Richard Tierney. He was my right-hand man in everything, and never failed to see that the church was opened on Sunday morning in time, and closed after I left. This being the out-mission, I took personal charge of it for sixteen years, riding over from Fort Washington; and during that period God blessed Tierney and myself with such good health that we never missed a Sunday from Mass. God specially blessed him by giving a religious vocation to one of his sons whom I sent to St. Francis Xavier's College; he is still living, a zealous and faithful son of Loyola.

It may amuse to record one or two incidents that happened in that part of the parish. An old couple named McDonald lived in the woods at the brow of the Riverdale hill, not far from the present Seton Hospital. They were very old and in poor health, and childless; they were also pious, clean, and hospitable. During a fair that I had at Kingsbridge they induced me to sleep in their cottage; and it would give them so much pleasure, and besides it was so convenient, that I consented. At night I was ushered into a garret where there was a clean bed; and the old lady said to me: "Now,

Doctor, if you hear any noise during the night don't be afraid, for it is only the squirrels in the chimney." I said my prayers, put out the tallow candles, went to bed, and began to admire the profound solitude of the place when a helter-skelter, rattle-prattle began—a small army of little squirrels that seemed to be playing hide-and-go-seek all night, up and down the old tin chimney that had not been used by smoke for years. In spite of the noise, however, I slept soundly every night for a week until the fair was over. But on another occasion, when again I had a fair, I sent over to take charge of it my assistant, the Rev. Dr. Schrader (who died afterwards pastor of the Church of the Nativity at Poughkeepsie), and recommended him to the hospitality of good Mrs. McDonald. She, however, forgot to warn him about the squirrels; and he was so scared that he sat up all night, and would never again go back there to sleep. He was a young and very talented German, not long in the country, and I think he suspected that there were snakes along with the squirrels.

How can I forget my friend, O'S., from "Finneganville"—a place, so-called, in Riverdale—and his predatory goat! He met me one Sunday just as I was getting out of my buggy in front of the church, about to enter to say Mass. I saw he had some business with me, so I said: "Good morning, Mr. O'S., what can I do for you?" "Well, Doctor," said he, "I want you to denounce F. from the altar for shooting my goat." He was in earnest, that I could see from his manner, so I did not laugh. But I had great sympathy with any man who had shot a goat, because goats at Fort Washington were a nuisance; they destroyed flower-beds and gardens, and sometimes invaded the church. "Why did he shoot the goat?" said I. "For nothing, but just atin' a bit of cabbage," said he. Then I said, "You mean that your goat went into his cabbage garden and destroyed it. And I am sure, Mr. O'S., that the goat must have invaded the garden often, for I know the habits of goats. Why did you not keep the goat out of F.'s garden and then he would not

have shot the thief?" "Your Reverence," said O'S., "would you have the poor animal starve? And would you kill the poor baste for atin' a lafe of cabbage?" I could not answer this logic, except to say: "Mr. O'S., a priest is not permitted to denounce any one from the altar even for more serious offences than the one you allege against F.; so I shall not denounce him." "Then," said he, "the divil a foot I'll put inside of your church any more." "Well," said I, "I am sorry you are so foolish; but I cannot do what you want me to do." He was partially as good as his word, and for six months afterwards he did not go to Mass at St. John's; however, finally he came back.

I served St. John's from St. Elizabeth's for sixteen years. Before Cardinal McCloskey died I asked him to appoint a resident-pastor at Kingsbridge, but he declined to do so out of regard for myself, telling me that he thought Fort Washington was not able to get along without the help of the out-mission. After the Cardinal's death, I renewed the offer to his successor, Archbishop Corrigan, who accepted it in the fall of 1886. I had paid off the mortgage on the property, had bought another piece of land and paid for it, and had saved $1,500 for St. John's, which was transferred to Father O'Gorman in 1887 free of debt. The legal transfer of the property from St. Elizabeth's to St. John's was made on January 21, 1888. There were a few prominent people in Riverdale in those days, all friendly to the Church. Among them were Judge Whiting, Hiram Barney, Collector of the Port of New York, and Waldo Hutchings. One of my best parishioners was Mr. Edward Burke, whose son-in-law, Martin B. Brown, and family, after I left Fort Washington, transferred their "affection" to St. Agnes' Church, where two school scholarships and two beautiful marble statues, one of the Sacred Heart, the gift of Mrs. Brown, and one of St. Henry, the gift of her daughter, Mrs. Reina Saportas, attest their friendship.

St. Elizabeth's Church.

While building St. John's Church, I was planning the means of building St. Elizabeth's Church and rectory at Fort Washington. This was a much more difficult task. There were fewer people at Fort Washington, and the chief of these were persons of wealth and of social importance, on whose good-will and co-operation I had to depend. First of these was Charles O'Conor, the distinguished lawyer, and to him I made my first pastoral visit. I found a tall old man, rather plainly dressed, and I noticed that his shoe-strings were not tied. I was particularly impressed by his dignified manner and by his intellectual countenance. When he talked his clear blue eyes shone like the points of bayonets gleaming in the sun. His special gift was the power of logical analysis. When he took a case—even one that was outside of his profession—he sifted it thoroughly, eliminated the irrelevant, but clung with the tenacity of a bulldog to the essentials. I have met and heard many able men in my time, some of the best professors of Rome and of Paris; but none of them ever impressed me with such overmastering mentality as O'Conor. I found him gentle, courteous, and generous to the end. He gave me ten thousand dollars to help build the church; and always sent me a donation of a hundred dollars at Christmas. He offered me one of his cottages as a residence, which offer I would have accepted had not Mrs. Charles M. Connolly invited me to her palatial home on the Hudson, where there was a private chapel. I accepted her invitation, and lived in her house—a short distance from Mr. O'Conor's—until the new rectory was built. The fact that Mr. O'Conor took public interest in me opened to me all the doors in Fort Washington. I then called on James Gordon Bennett, Sr., who was ill in his home on the hill near Fort Washington Point. He, too, impressed me deeply as a very clever man, with a vein of sarcasm, peculiarly Scotch, in his conversation. Hearing from me that I had been partially educated in Paris, he said: "Well, the French are fond of

opera bouffe, and they now have an *opera bouffe* republic." He said well—and they have it still. Mr. Bennett gave the ground on which the rectory at Fort Washington is built, and also five thousand dollars in cash. His son, the present James Gordon Bennett, had the deeds made out, and handed me the check, and was exceedingly courteous and generous to me. He was a good shot and fond of pigeon-shooting, and I always benefited by it, for after any of his shooting-matches I lived sumptuously on squabs he sent me. All the Bennetts were good to St. Elizabeth's, including Miss Jeanette, who was then a schoolgirl at Manhattanville Convent; Mrs. Bennett, before her last trip to Europe, promised to put a steeple on the church, but unfortunately she died before accomplishing her purpose. She was kind and charitable to the poor; as was also Mrs. Charles O'Conor, although neither was a Catholic. Mr. O'Conor's sister, Mrs. Sloane, and her husband, were also among my most generous parishioners and friends. The present beautiful picture in the church is a copy, by May, of Murillo's "Immaculate Conception," and is the generous gift of the present James Gordon Bennett, editor and owner of the *New York Herald.* Another very generous benefactor of the church was Mr. Joseph Fisher, whose wife was a Miss Elizabeth Donnelly. Her family I had known from my boyhood days, because the late Eugene Kelly had married her sister as his first wife; and I knew the Kelly family intimately through my long friendship with Eugene's brother, the Rev. John Kelly, pastor of St. Peter's Church in Jersey City, for twenty-two years. He knew all my family well, and had often taken me, when I was a boy, to visit his brother when he lived at Manhattanville. Mr. Fisher gave the ground on which St. Elizabeth's is built; and his two daughters, who are still living in Europe, and married, donated the main altar in the church. The church is named in honor of Mrs. Fisher's patron saint, Elizabeth. Mrs. Charles M. Connolly, who was also a convert, gave the beautiful stained-glass window behind the main altar. But the largest donation was that of ten thousand

dollars by Charles O'Conor. Other special benefactors were Dr. Frederick Bedford, Mrs. Nelson Chase (a convert, Miss Dunning), Mrs. Charles Devlin and her daughter Mrs. Mary Tully, and Mrs. Pery—now Mrs. Caryl—who gave the marble altar of St. Joseph on the right of the sanctuary as you enter the church. Many of the people were socially prominent and very good; and the non-Catholics helped their Catholic brethren. No church in New York was more generously treated than St. Elizabeth's for five years after my appointment, and before the vandal march of improvements and street openings had spoiled the scenery and driven the wealthy colony away from Fort Washington. There were two fashionable schools there: one, for young ladies, managed by Madame Lespinasse; the other, for young gentlemen, controlled, for a time, by Mr. Prevost, and called the "French Institute." These schools helped, as many of the pupils were Catholics, of French and Spanish origin chiefly. Flowers of the finest quality from the neighboring hothouses decked the altars of St. Elizabeth's at Christmas and Easter; and luscious grapes ornamented the rector's table in the fall: the grapes from the Connolly hothouse were the finest I have ever seen.

In the financial panic of 1873, when the poor generally suffered throughout the city, there was no suffering at Fort Washington, for the wealthy ladies of the neighborhood, of all denominations, turned the basement of St. Elizabeth's, with my consent, into a storehouse, and dispensed with their own hands food and clothing to the poor. In this good work they were helped by the "Twelfth Ward Relief Association," a society organized by ex-Mayor Daniel F. Tieman, in whose house its meetings were held. Dr. Peters and Dr. Donald, two Episcopal clergymen, and myself, were the clerical members of the society. As two of its lay-members, Mr. Van Voorhees, who lived at Carmansville, and Mr. Dovale, who lived at Inwood, were personal friends of mine, they usually consulted me about their distributions; so that the poor of my parish were well provided for during the hard winter of

1873. My church had no rival; it was the only church from West 158th Street to Spuyten Duyvil, so that our concerts, our fairs, our festivals, and our ceremonies made it then the undisputed center of attraction. The pastor was as well treated as his church, in fact, so well, that I often wonder now how I escaped the gout amid all the temptations of surrounding luxury. But perhaps it was because the five fat years were succeeded by fourteen lean ones, during which the whole character of the region underwent a great change. The wealthy people left; and the widening and filling-in of the Kingsbridge Road turned it, for three years, into a quagmire. The part of it near the church I named the Kingsbridge River, for you could sail a boat in it after rain, and I had to make a temporary bridge across the street to enable the people to pass dry-shod from one side to the other. I remember a ludicrous incident that occurred at this time. A little Spaniard (who is still alive, A. D. 1909), named Fernandez, who used to come up from the city to give me Spanish lessons, tried to cross the street after a rain storm, but fell in the mud and had to be fished out. When he came to my house he was certainly an object of pity; but my old housekeeper, Mrs. Hassan (still alive in 1909), was so struck by his comical appearance that she nearly went into hysterics when I told her to get a towel and clean him off; his pride was so hurt at her laughter that he never returned.

The cornerstone of St. Elizabeth's was laid by Cardinal McCloskey on April 30, 1871. The collection taken up on the occasion was $380. The Bishop of Havana was present on the occasion; he was a guest of the Cardinal, and was very much puzzled by what he saw. He could not understand how the rector of the parish could live in a palace—for he thought I owned the Connolly mansion—and yet have no church. Father McNierney amused us all by telling him: "Oh, the pastor is a millionaire, and is building the church out of his own income." The account of the laying of the cornerstone was written for the *New York Herald* by Mr. Jos. I. C. Clarke, now a distinguished editor, and the well-

known author of the poem, "Kelly, and Burke, and Shea." The dedication took place on January 14, 1872, the Cardinal again officiating. Father McNierney, his secretary (afterward Bishop of Albany), sang the Mass, and Bishop McQuaid of Rochester preached the sermon. The excellent choir of St. Francis Xavier's Church, with Mr. William Bergé, their organist, rendered the music; and the collection amounted to $607. This was small, but large donations had been already given, so that only a debt of $50,000 was on the church on the day of the dedication. This I reduced to $25,000 before I came to St. Agnes' parish in 1890.

After the hegira of the wealthy classes—the O'Conors, Connollys, Sloanes, Woodwards, Chases, Perys, Lespinasses, Prevosts, and the two select schools whose pupils were mostly Catholics—from Fort Washington, I was left with my old reliable flock. Among them was the venerable father of John McDonald, the builder of our first subway, and Mr. John Whalen, lately Corporation Counsel—then a mere boy, a very good one, too, and devoted to his widowed mother.

The place was lonesome, but I did not feel lonely; for I had the church near me, my books, a collection of the best operas in winter—for I loved music; and at other seasons I had the birds, particularly the robins, that swarmed behind the church in the spring and summer; and a beautiful flower-garden, although small, where I raised the best jack-roses and chrysanthemums in Fort Washington. In winter the sleighing was good, and I had a safe horse—dear old "Tip"—who trotted well; a terrier, "Fiddler," a pet robin, a pet canary, and two tame crows which I named respectively after the two Protestant clergymen in my neighborhood. The crows knew their names and answered to them when I called, but the clergymen never heard of my joke on them. I had besides two guns and a revolver, always loaded and in excellent condition. A New Yorker can hardly conceive what a lonesome place Fort Washington was twenty-five years ago. Before the cable cars invaded it I have often spent three or four days continuously in absolute solitude; and in summer I

have spent weeks alone in the house when the sexton and the housekeeper were both on vacation. I had plenty of time for study and for writing; and for some years I came downtown once a week to the house of my old schoolmate, Dr. Charles G. Herbermann, where, with another classmate, Mr. John A. Mooney, we read much Greek and some Latin, especially the comedies of Aristophanes, a few of the tragedies of Euripides, and a play or two of Plautus. We also imitated Picus de la Mirandola, and discussed every knowable thing; among other things, canon law and St. Thomas Aquinas.

I need not tell the reader of the spiritual work done in this parish during my pastorate of nineteen years. The people were good. I loved them, and they loved me, and I had no trouble with them. But what may amuse the reader is one or two incidents that happened during my stay among them. One man, during the Civil War, buried several hundred dollars in gold at the foot of his bed, and only revealed the secret when he was dying. An old woman living in the solitary woods beyond Inwood hid a box containing a large sum of money under a tree, and when dying, she commissioned me to go and get it, and divide it among her children, which I accordingly did. One evening a poor fellow came to me to complain that some of his boarders, who worked for the contractor who was widening the Kingsbridge Road, had gone away without paying their board, and he wanted me to collect it from the contractor. I told the angry creditor that I could not collect his debts or hunt up his debtors, but that I would speak to the contractor about them. But this did not satisfy him, so he knelt down and made a vow that he would never go to church again! This was to punish me. I mention the fact to show the illogical character of some minds.

But one very amusing story I shall tell before closing my sketch. It is the story of Pat Dunn's goat. Dunn (now dead, God rest his soul!) had an old billy-goat that was the terror of all the amateur horticulturists in the neighborhood, and I was one of them. Nothing could keep him out of my garden. If you complained to the owner, Dunn, he told you

to shoot the goat. But I did not like to do this, until provoked beyond endurance one Easter Saturday by the fact that "Billy" had destroyed the whole of my flower garden, freshly planted, and had nibbled off every bud on my rose-bushes. I had driven him out of the garden by throwing an old boot at him, but he came back. The housekeeper, already named, attacked "Billy" with a broom, but he turned on her and drove her into the house. "Bad luck to him," I heard her cry out, "I believe the divil is in him!" John the sexton was called out of the rear garden—a small vegetable one that a blanket might cover—and drove "Billy" away with a spade. There were only two characters that "Billy" feared; one was John, my sexton, the other was any policeman. He knew John by sight, and could scent a policeman a mile off. Whenever I saw "Billy" running along the Kingsbridge Road I knew either John or a policeman was not far distant. When I saw "Billy" return for the third time to grub up my gladiolas and tuberose bulbs that were just beginning to show their green heads above the sod, I reached for my gun, took deliberate aim, through a window, and knocked "Billy" sprawling. I thought I had killed him; so I sent for John, and told him to take the carcass away, throw it among the bushes in the valley behind the church, and report the murder to Dunn. The old housekeeper, hearing the shot, rushed up to me, and said in great alarm: "Oh, Docthor! you have spoiled the Aisther collection." She was afraid that the murder of the goat would create a bad spirit in the parish, as many of my parishioners owned goats. I then reloaded the gun with bird-shot, the only kind adapted to it, and returned to see what John was doing. I looked out of the window and saw him laughing heartily, while old "Billy," far away, was standing on a rock in Bennett's field, looking back at the rectory and the church with an expression of sarcasm and profound contempt on his diabolical face. The shot had knocked him down but had not seriously injured him, and within half an hour he was back again in the garden. I went out on the road and stopped

a mounted policeman, who soon got a brother officer to help him. They tied a rope around "Billy's" horns and proceeded to drag him to the pound at Carmansville, a mile and a half away. The whole of Fort Washington's population, particularly the boys, joined in the procession, yelling, laughing, and jibing the poor policemen as they tugged and pulled "Billy" along the road. The goat now bucked like a mustang, then plunged forward and attacked the rear of the horses alternately, then tried to bite through the rope, and did everything he could to break loose. A more comical procession I never saw; and fortunately my attempt at goat-murder did not spoil the Easter collection, but rather increased it, for every one was grateful to me for freeing the neighborhood of Pat Dunn's goat.

My assistants at Fort Washington, in the order of time, were Rev. Francesco Micena, an Italian, who remained with me for three years, then returned to Italy, where he died; the Rev. John F. Lynch, the Rev. William Foy, and the Rev. Daniel J. McCormick (afterwards the excellent pastor of St. Veronica's parish). They are all dead. Then came Rev. George Donlon, the present pastor of St. Jerome's Church in the Bronx; the Rev. Patrick E. McCorry, the present pastor of St. Catharine's Church, West 153d Street, and the Rev. Denis P. O'Neill of Westchester. I had also, for a short time, as assistants, the Rev. Dr. Schrader, who died the pastor of a church at Poughkeepsie; and Fathers Egidius and Anthony—the former an Italian and an ex-Franciscan, the latter a Spaniard of the Capuchin Order. My best clerical neighbor, during those nineteen years, was the warm-hearted and zealous rector of St. Joseph's Church in Manhattanville, the Rev. Anthony Kesseler, who was drowned on the "Bourgogne," off the coast of Newfoundland a few years ago. I never knew a more zealous priest or a more sincere friend than dear, good old Kesseler.

In January, 1890, I severed my connection with the parish of Fort Washington; the Saturday night before I left it I had a sick-call which I shall long remember. Night calls in the

country are always unpleasant, but particularly in winter and on Saturday nights, when the priest who is alone in a parish usually has to fast until after the last mass on Sunday—that is, until about 1 p. m. This night was cold, damp and snowy. The grip was particularly virulent in January, 1890, and many priests died of it. The door-bell summoned me after midnight to go to a shanty in Croton Street (now 165th Street) to attend a sick man. I started out, climbed the hill at 185th Street (187th Street was not then open), to get the trolley at Tenth Avenue; but when I got there I found no trolley-cars running. The snow had blocked the road, and in those days Tenth Avenue (now called Amsterdam Avenue) was dark, lonesome, and partly without sidewalks. So I had to walk, for I had no wagon, nor could I get one near at hand. It was an ugly and disagreeable walk through slush and snow, with a biting northeast wind blowing; but it drove the sleep out of my eyes. When I reached the sick man I found him sitting up, smoking a pipe, and not very ill at all.

Every priest in the country has had an experience of this sort, and every one will tell you that he never felt so happy as in returning from just such calls as this, which try his virtue and particularly his patience. He feels consoled that he has done his duty under difficulties, and that on the Last Day God will remember His servant's fidelity to duty. I returned along the same lonely road, managing to slide down the 185th Street hill, and getting home half frozen in the early Sunday morning, and obliged to fast until after I had sung the 11 o'clock mass. Now this sick-call was an easy one compared to those the country priests have often to make at night, winter and summer. Is it a wonder that so many of them die young?

I still remember with affection the good people of Fort Washington; among them were the McDonalds, the Maloneys, the Whalens, the two families of Kings, and one of Dukes, the Crowleys, the Barrys, the Murrays—one of whom is the loyal and warm-hearted Miss Annie Murray, who every year gives a gold medal to St. Agnes' School; the Malloys, the

Scallons, the Howes, the Reynolds, the Duffys, the McGarrs, the Foleys, the Codys, the Corkerys, and the venerable Mrs. McCaffrey, the most generous of all, for she left all she had to me for charitable purposes, giving me even her chickens.

I left Fort Washington, carrying away with me only three things that I loved; the first was the love of the people; the second was a small bouquet of Irish daisies that I had so well nursed in my garden that they bloomed in mid-winter, and the third was the following very imperfect poem, but dear to me, however, because I wrote it one morning in June between midnight and daybreak when I was absolutely alone in the rectory except for "Fiddler," who was sleeping outside my door.

HYMN TO THE MADONNA.

Thou potent star of ocean's gloomy deeps,
That ceaseless vigil o'er our voyage keeps,
Shine on our lives in splendor ever clear,
Mother of Christ, thy suppliants deign to hear.

Thou snow-white bud in God's fair garden grown,
Thou Sharon Rose in fullest beauty blown;
Into our hearts thy sweet perfume distill,
And make us, Mary, do thy holy will.

Of maids and mothers thou supreme and blest,
In whose chaste womb the Child Divine found rest;
For mercy plead upon the dead we love
And bring them quickly to thy realm above.

Our hearts are sad, fond Mother, be our friend;
Our lives are lone, thy hand consoling lend;
The path has pitfalls, Mary, be our guide,
Curb thou our senses and put down our pride.

Our sins are many; Virgin, make them few;
Our souls are stained; their spotless robe renew;
Cursed Satan for us hath spread many a snare,
Preserve us, Mary; Mother, hear our prayer.

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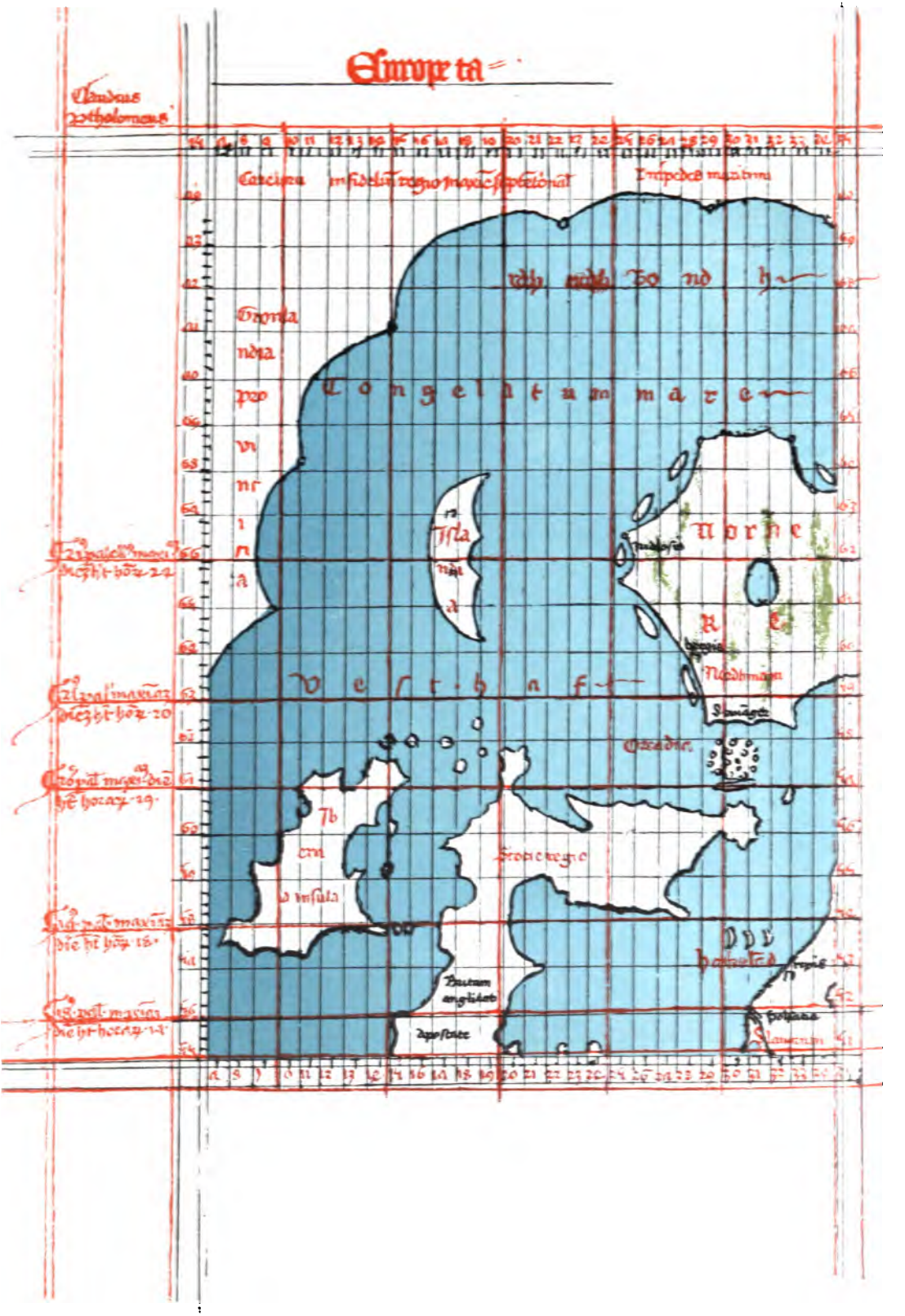
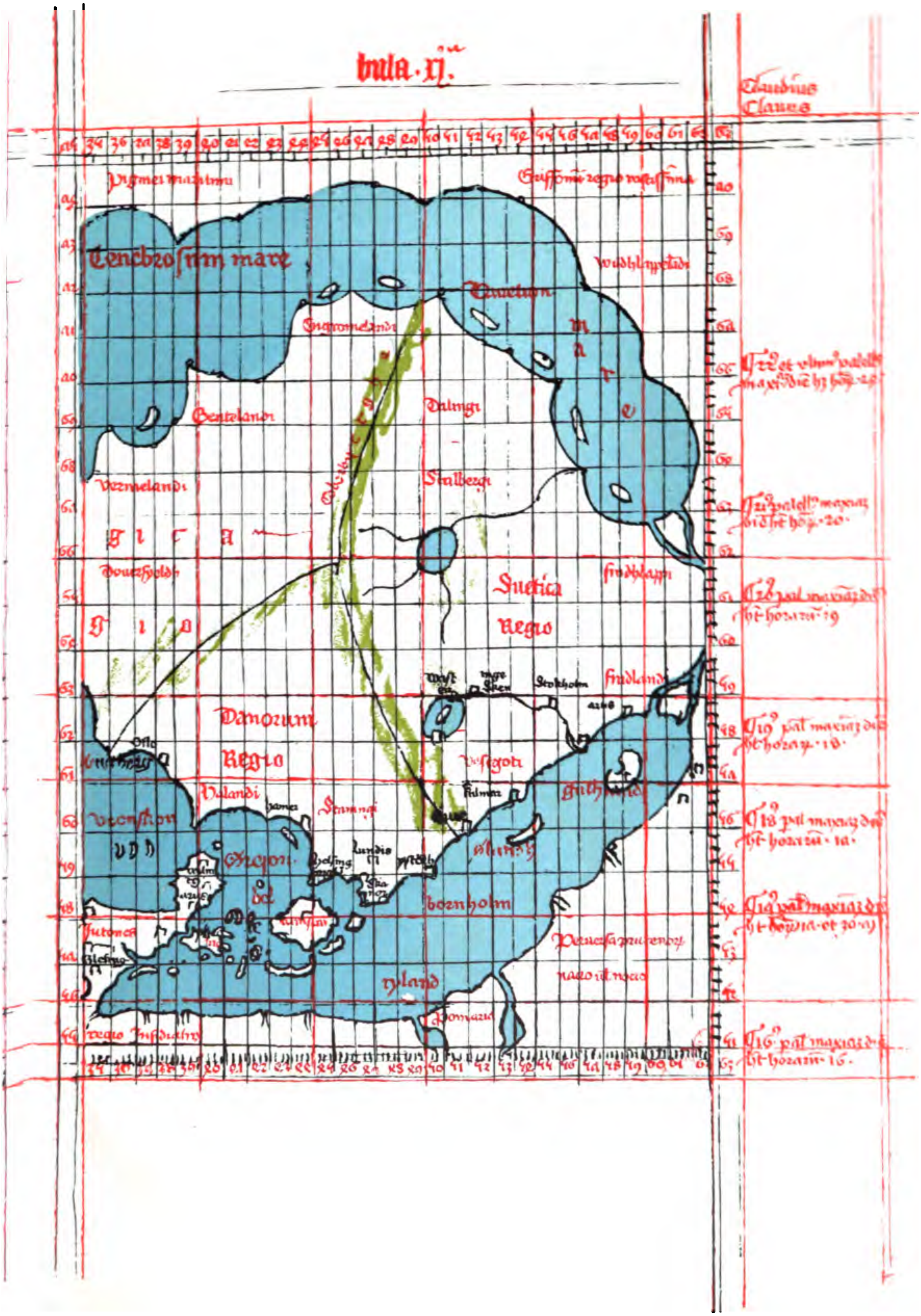


PLATE I.—FACSIMILE OF MANUSCRIPT MAP (1427) IN THE COSM



MOGRAPHY OF PTOLEMY, NOW IN THE CITY LIBRARY OF NANCY

UNIV. OF MICH.

CLAUDIUS CLAVUS, THE FIRST CARTOGRAPHER OF AMERICA.

By Rev. Joseph Fischer, S.J.

The designation, first cartographer of America, has been properly assigned to the Dane, Claudius Clavus. For as early as the first quarter of the fifteenth century (in 1424) he charted and minutely described not only northern Europe but also northern America, *i. e.*, Greenland. Furthermore, he was the first to visit the east and west coasts of Greenland with the avowed purpose of outlining and describing them with still greater accuracy, and on this visit explored the coast as far north as latitude 70° 10′. The result of this first scientific polar expedition was the far-famed map of Greenland, that for three centuries influenced the entire cartography of the North and remained unsurpassed in correctness of detail until toward the close of the seventeenth century. But for many years our knowledge of the geographical works of this extraordinary man was confined to the map and description of northern Europe and Greenland, preserved in the Public Library of Nancy in a copy made for Cardinal Fillastre. His second work, the much admired map of Greenland and the text accompanying it, became known only within recent years. It supplements most conveniently all that it had been possible to discover from the Nancy-codex concerning the time and place of birth of Clavus, concerning his family and above all concerning his works in cartography. No complete copy of this second work has thus far been found, but its two parts have been preserved for us separately, the map in several Ptolemy manuscripts of the fifteenth century, the accompanying text in two mathematical manuscripts of the Imperial Library in Vienna. The fortunate discovery of the Vienna text by Dr. A. A. Björnbo, the Librarian

of the Royal Library in Copenhagen, has brought the Clavus-problem to its final solution—in the Clavus-monograph recently published by Dr. Björnbo in collaboration with his colleague, Dr. C. S. Petersen.[1]

Beginning, Complication, and Gradual Development of the Clavus-Problem.

It was only after long and tedious labors, leading the investigators first in one direction, then in another, that success was finally attained, and it became possible to fix with certainty the most important data in the life of America's first cartographer and give the particulars of his lifework, the charting of the extreme North, including Greenland.

When in the year 1836 Jean Blau published the map of the North with its descriptive text (cf. suppl. 1.), which he had found in the valuable Ptolemy-manuscript of Cardinal Fillastre in Nancy,[2] he could learn nothing of its author beyond the few facts stated by the latter in his work concerning himself, his parents, and the place of his birth. In spite of the interest aroused by this map with its explanatory text,[3] an interval of

[1] *Axel A. Björnbo u. Carl S. Petersen,* Der Däne *Claudius Claussön Swart* (Claudius Clavus), der älteste Kartograph des Nordens, der erste Ptolemäus-Epigon der Renaissance. Eine Monographie. Revised edition. Translated into German with the assistance of the authors by *Ella Lesser.* With three maps, a synoptic list of names and a facsimile of the newly found Clavus-text. Innsbruck, Wagner, 1909, 4to, pp. VIII and 266. The first edition appeared in Danish, 1904, in "det Kgl. Danske Videnskabernes Selskabs Skrifter."

[2] Mémoires de la société royale des sciences, lettres et arts de Nancy 1835, Nancy 1836, p. LXIII, sqq. and p. 66 sqq.

[3] As early as 1842 *M. Raymond Thomassy* published a work, which is in many respects an improvement on that of Blau, but which escaped the notice of the later investigators of Clavus' work; its title is "De Guillaume Fillastre considéré comme géographe à propos d' un manuscrit de la géographie de Ptolémée" in the Bulletin de la société de géographie: deuxième Série, Tome XVII, Paris 1842, p. 144-155. Only two years later *G. Waitz* (†1886) published the text and map of the Nancy-codex in the "Nordalbingische Studien," I., Kiel 1844, p. 175 sqq.; at the same time he gave in the introduction a more correct estimate of the manner in which Cardinal Fillastre transmitted them. The third reproduction of the text and map was brought out by *A. E. Nordenskiöld* in the year 1883; he exhibited the excellent photolithographic copy at the International American Congress then in session in Copenhagen; later he published this reproduction in connection with his essay on the travels of the brothers

fifty years elapsed before the Danish scholar Edv. Erslev succeeded, in 1886, in discovering additional information concerning Clavus, namely that the German humanist Friedlieb (Irenicus) in his work, *Totius Germaniae Descriptio,* of the year 1518, cites the Dane Claudius and is indebted to him for the most important data concerning the far North.[4] From the statements made by Irenicus, Erslev reached the conclusion that Clavus was a contemporary of the Danish king Eric, surnamed the Pomeranian (1412-1439), and that he was induced by him to sketch a map of "the whole of Denmark" and write an accompanying commentary. Lastly Erslev showed that Clavus had been mentioned not only by the Danish historian Lyksander († 1624), (a fact previously noted by the Danish scholar, Fr. Rördam), but also by J. J. Pontanus († 1639 in Holland) and the historian Erich Pontoppidan († 1764). But concerning the precise relation of these citations of Irenicus to the Nancy manuscript he expressed no opinion.

In his monumental Facsimile-Atlas, Nordenskiöld adopted, with regard to Clavus, the results of Erslev's investigations.[5] In agreement with the latter he declared that the Claudius Niger cited by Irenicus was identical with Claudius Clavus, and took it for granted that Eric the Pomeranian had induced Clavus to compose his work. But with regard to the extent of the original work of Clavus he adopted an entirely new view. Whereas Blau assumed that Clavus himself had drawn the map of the North contained in the Nancy-codex at the request of Cardinal Fillastre, he, as R. Thomassy and G. Waitz had done before him, emphasized the fact, supported by statements of the Cardinal

Zeno (Studier ock forskningar föranledda of mina resor i höga Norden, Stockholm 1883; German translation: Studien und Forschungen veranlasst durch meine Reisen im hohen Norden, Leipzig 1885). For the fourth time text and map were published in photolithographic reproduction by *G. Storm* in his excellent article: "Den danske Geograf Claudius Clavus eller Nicolaus Niger, Ymer," Stockholm 1889, p. 129-146, and 1891, p. 13-37.

[4] *Edv. Erslev,* Jylland, Studier og Skildringer til Danmarks Geografi, Köbenhavn 1886, p. 120 sqq. On Plate 5 he gives a facsimile of the Clavus-map after the reproduction by Waitz.

[5] *A. E. Nordenskiöld,* Facsimile-Atlas, Stockholm 1889, p. 52 sqq.

himself, that the Cardinal did not know Clavus, but merely made use of his work for the Ptolemy-manuscript: he added that the map of Clavus had embraced only Denmark, and not northern Scandinavia and Greenland: that these parts had been borrowed from another source by the Cardinal. This source which is not definitely mentioned by the Cardinal, Nordenskiöld refers to the beginning of the thirteenth century because of certain characteristic legends on the Nancy map, such as *Carelorum infidelium regio maxime septentrionalis; Britanni anglicati apostate; Slavorum regio Insidiatrix.* Confirmation of his view that Fillastre had supplemented the map of Clavus from other sources was found by Nordenskiöld in the circumstance that the map shows a twofold graduation (cf. map, suppl. 1). Nordenskiöld believed he had found in the Zamoyski Library in Warsaw the most important of the sources employed by Fillastre to supplement his map. This was a map especially noteworthy for its surprisingly correct configuration of Greenland and the Danish islands, as well as for the correct relative location of the Norse countries, including Greenland (the so-called A-type). This map, which is contained in a valuable Ptolemy-manuscript ascribed to Donnus Nicolaus Germanus, is described by Nordenskiöld as a revision of the prototype of the numerous maps of the far North, found in the Latin editions of Ptolemy, even of those in which Greenland is erroneously placed north of Norway (the so-called B-type). As the Zamoyski map exhibited distorted *Norse* numerals along the coast of the Baltic Sea, Nordenskiöld, whose attention had been called thereto by E. W. Dahlgren, concluded that it was based upon a Norse original whose author had but little knowledge of Latin; as, on the other hand, the map contained legends in *good Latin,* Nordenskiöld ascribed these to a good Latin scholar, whose knowledge of Norse, however, was so small that he did not recognize even the first numerals. This original type with the correct representation of Greenland, dating from the thirteenth century and drawn without a knowledge of the compass, the A-type (cf. suppl. 2), was, in Nordenskiöld's opinion, afterwards modified into the erroneous B-type (cf. suppl. 3), and that at a time in which the

compass was already in use, but in which its variations were still unknown.

An entirely different opinion of the Zamoyski map and its relation to the map at Nancy is expressed by the Norwegian historian Gust. Storm.[6] A thorough study of the Nancy-codex convinced him that the reproduction of the Clavus map gave evidence not that it had been supplemented by Fillastre but, on the contrary, that it had been abridged by him. The omission of the *names* of cities and rivers in the Nancy map demonstrated this clearly. The Nancy text also was abridged. This was apparent at the end of the text where the words are crowded together, because the writer had evidently calculated the space required too closely. Storm believed himself all the more justified in expressing this view when he noticed that not only Friedlieb, but even before him the well-known mathematician Joh. Schöner (1515) cited passages from Clavus not found in the Nancy text.[7] The numerous instances in which Friedlieb differs from the Nancy text in the location of places, are accounted for by Storm on the supposition that Friedlieb obtained his more exact figures from calculations based on a more detailed map. This more detailed map, according to Storm, was that of the Zamoyski Library, which has the Clavus map as its source, for it contains names and legends which are not found on the Nancy map, but are nevertheless cited by Schöner as well as by Friedlieb as taken from Clavus. Storm's view that Clavus was the originator of these maps which exhibit the excellent representation of Greenland, found confirmation in the Norse numerals mentioned by Nordenskiöld, as their form undoubtedly implies a *Danish* original that could hardly be older than the fifteenth century. The fact that the Latin translation of the geography of Ptolemy, which must necessarily have preceded the drawing of the disputed map of the North, was not completed by Jacobus Angelus until 1409, and the translation of the Greek Ptolemy

[6] Cf. latter part of Note 3.

[7] *Joh. Schöner*, Luculentissima quaedam terrae totius descriptio, Norimbergae 1515. Concerning Joh. Schöner cf. *L. Gallois*, Les géographes allemands, Paris 1890, p. 70 sqq.; *H. Stevens and C. H. Coote*, Joh. Schöner, London 1888.

charts by others not until an even later date, fitted in very well with this chronology. With remarkable ingenuity Storm further proved that Clavus, the subject of this essay, was identical with the Nicolaus Gothus (repeatedly mentioned by Poggio) who in the beginning of the year 1424 aroused the greatest sensation among the Roman humanists by the statement that he had personally seen a complete copy of Livy's history in the monastery at Sorö in the neighborhood of Roeskilde [on the island of Zealand]. By establishing this identity Storm shed a new and brilliant light on the person and life of Clavus. In this way he proved that Clavus was a wandering scholar, who for many years, probably since 1412-13, resided in foreign lands for the purpose of study, and came to Rome in the winter of 1423-24. In the latter part of his treatise Storm opposed Nordenskiöld and successfully demonstrated that the characteristic legends of the Nancy map are appropriate to the beginning of the fifteenth rather than to that of the thirteenth century. In the case of the Carelians it was not the inhabitants of Carelia, christianized in the thirteenth century, who were meant, but the heathen Eskimos, the Carelians of Greenland, as is indicated by the position of the legend on the map. The designation, *Britanni anglicati apostate* fitted the English of the fifteenth century, when the heresy of John Wyclif was widespread, far better than those of the thirteenth, as the excommunication of King John did not justify calling the English an apostate people.

In his attitude toward Nordenskiöld's view of the map of the North the well-known Austrian representative of historical cartography, Franz von Wieser, takes a stand independent of Storm. In his discussion of the Facsimile-Atlas[8] he fully admits the great importance of the Zamoyski map. At the same time he calls attention to the fact that some years before he had discovered three manuscript maps which in essentials completely agree with the Zamoyski map. In support of Nordenskiöld's view, that the original of the Zamoyski map dates from the beginning of the thirteenth century, he adduced, as it seemed, decisive new evidence. On one of the Florentine maps dis-

[8] Petermann's Mitteilungen, Vol. XXXVI., Gotha 1890, p. 270 sqq.

covered by him there occurred the legend: *Livonia noviter per prutenos fratres ad Christi fidem conversa se extendit ad boream.* In virtue of this declaration, Von Wieser argued as follows: "This statement points definitely to the thirteenth century. The conversion of the Livonians began about the year 1200; in the year 1237 the Knights of the Teutonic Order combined with the Livonian Knights of the Sword, and in a short time subjugated the whole of Livonia, Courland, and Esthonia." Then in spaced type he gave prominence to the following frequently printed conclusion: "There has thus been established the interesting fact, that in northern Europe men knew how to draw maps of surprising fidelity in an age from which, if we except the *Portolani* of the Italians and the Catalans, only schematic wheel-maps and crude route-maps have come down to us." Not only did Von Wieser confirm Nordenskiöld's view as to the time of publication, but he also corroborated his conclusion that the original map of the North had been drawn in equidistant projection, for this projection was actually employed in one of the maps discovered by him. Concerning the relation of the A-maps to the map of Clavus in the Nancy-codex Von Wieser defended the view of Nordenskiöld, that the latter map was in part based upon Norse originals of the thirteenth century.

In 1892, in his article on the earliest cartography of the North, Nordenskiöld published exemplary reproductions of the three maps of the North discovered by Von Wieser in Florence.[9] In his second monumental work, the "Periplus," published in 1897, he discussed anew the question of the origin and age of the maps of the North.[10] Unfortunately for him one of the maps found by Von Wieser was contained in a manuscript which also contained a copy of the Insularium of Christopher Buondelmonte, a Florentine priest, to whose labors the history of geography is much indebted. As Buondelmonte spent considerable time on the islands of the Grecian archipelago in the early years of the fourteenth century for the purpose of obtaining material for his Insularium and of collecting as many Greek manuscripts

[9] Bidrag till Nordens äldsta kartografi, Stockholm 1892, Plates 1-3.

[10] *A. E. Nordenskiöld*, Periplus, Stockholm 1897, p. 85-90.

as possible, Nordenskiöld was led to suppose that Buondelmonte had perhaps brought the map of the North in a Greek Ptolemy from the Far East to Italy and that the Scandinavo-Byzantine map of the North had, together with the Greek Ptolemy, been translated into Latin. The Greek original, he believed, had been drawn according to directions given by the much-traveled Norsemen who were in the service of the Byzantine emperors. The statement of Storm, that Clavus had been the author of the original map of the North, Nordenskiöld declared to be absurd, because the difference between this map and that of the Nancy-codex was much too great. In view of the words concerning the Carelians, emphasized by Von Wieser, he was of opinion that the map had to be assigned to the thirteenth century or at the latest to the beginning of the fourteenth; the data, however, which furnished the basis of the Scandinavo-Byzantine map of the North went back as far as the eleventh century, that is to the time of the Varangians, the Scandinavian mercenaries in the imperial army at Byzantium, possibly to Harold Haardraada, who afterward became King of Norway (†1066); in the Nancy text traces of this older tradition survived, as, for instance, the statement that the Norwegian king Olaf the Saint (†1030) defeated his pagan brother on the island of Summershaun by the visible aid of God. Clavus, says Nordenskiöld in conclusion, here adopted unaltered a statement, which, from its form, must have originated with one who fought with Olaf the Saint and therefore lived in the eleventh century.

The best qualified representatives of historical geography and cartography, such as Storm, Von Wieser and Sophus Ruge, unanimously rejected Nordenskiöld's conception of a Scandinavo-Byzantine origin of the first map of the North. But in defending their own dissenting opinion their views differed widely.

Storm persisted in his position, characterized by Nordenskiöld as "absurd," that Clavus was the originator of the disputed map of the North.[11] Recently he declared that the

[11] Nordisk tidskrift för vetenskap, konst och industri, Stockholm 1899, p. 157-161.

Nancy map was not taken directly from Claudius Clavus, but had been cut down and arbitrarily reduced to the same small size as the remaining parts of the Ptolemy manuscript by Cardinal Fillastre or his scribe in the year 1427, the revision being made in accordance with the principles employed in the construction of the Ptolemy maps. To prove his view that the original map of the North belonged to the fifteenth century, he called attention to only one fact, namely, that upon all the copies of the map of the North the name Erici portus was found in Schonen, a name by which only Landskrona, laid out in 1413 by King Eric the Pomeranian, could be meant, the same city which is cited in the Nancy text as Eric's city. If Nordenskiöld had been severe in his rejection of Storm's theory of the authorship of Clavus, Storm had his revenge in his avowal that he could not get over his surprise that an author of such high rank as Nordenskiöld lacked the critical faculty to such an extent as to treat the recognizedly *unhistorical* fifteenth century legend of the battle of King Olaf with his brother Harold as an *historical* source of the eleventh century.

The Scandinavo-Byzantine origin of the map of the North was rejected by Von Wieser[12] no less decisively than by Storm. But he rejected the theory of Storm, that Clavus was the author, with the same decisiveness. The signification of the maps of the North, whose discovery and appreciation belonged to Nordenskiöld and himself, he expresses in these words: "The maps under discussion establish the fact, until recently unknown, that Scandinavian seamen *as early as the thirteenth century* knew how to sketch and draw relatively true maps without knowledge of the compass but in a purely empirical way, according to the rules of practical navigation, very much as did the seafaring peoples of southern Europe. And it is this fact which lends special charm to these maps and determines their value to the history of geography." Very properly did Von Wieser lay great stress on the circumstance that all Ptolemy-manuscripts containing maps of the North were written in Italy, and never have Greek but only

[12] Petermann's Mitteilungen, Vol. XXXXV., Gotha 1899, p. 191-193.

Latin texts. In Italy it became the custom to provide the Ptolemy-manuscripts and later also the printed editions of Ptolemy with modern maps (*tabulae modernae extra Ptolemaeum*). From the beginning of the fifteenth century Scandinavian, Dutch and German cartographers, partly trained cosmographers, partly practical seamen, were employed in the production of these maps. Such were Claudius Clavus, Nicolaus Germanus, and Henricus Martellus Germanus. "The most primitive features" are found in the map of Claudius Clavus in the Ptolemy-manuscript of Cardinal Fillastre at Nancy. Henricus Martellus Germanus and Nicolaus Germanus employed "originals of only little later date" for their reproductions of the A (correct representation and position of Greenland, cf. plate 2) and B-type (Greenland north of the Scandinavian peninsula, cf. plate 3). That the editors of these two types were not Scandinavians is also shown by the fact that they did not understand the Norse numerals, and therefore did not translate them into Latin, as did Claudius Clavus.

Sophus Ruge, to whom Storm's works were unknown, adopted the conclusions of Von Wieser[13] without adding anything new in the way of proof. Professor Karl Ahlenius of Upsala, Sweden, likewise took sides with Von Wieser unconditionally, although in his work on the Swedish historian and geographer Olaus Magnus (1557) he had defended the views of Storm.[14] On the other hand *the undersigned,* who obtained his first knowledge of the maps discovered in Florence and their great importance to the cartography of the thirteenth century as a pupil of Von Wieser, took a decided stand with Storm in his work (written at the suggestion of Von Wieser): "The discoveries of the Norsemen in America."[15] To set

[13] Deutsche geographische Blätter, Vol. XXIII., Bremen 1900, p. 184 sqq.

[14] *K. Ahlenius,* Till kännedomen om Skandinaviens geografi och kartografi under 1500—talets senare hälft in Skrifter utg. af kgl. humanistika vetenskaps—samfundet i Upsala, VI., 5 (Upsala 1900), p. 2 Note 1 and Olaus Magnus, Upsala 1895, p. 31 sqq.

[15] *Jos. Fischer,* Die Entdeckungen der Normannen in Amerika. Unter besonderer Berücksichtigung der kartographischen Darstellungen, Freiburg 1902, p. 57 sqq.; English edition, London 1903, p. 56 sqq.

forth the result of Storm's investigations, and to carry them further, appeared to him the most important task in seeking a settlement of the controversy concerning Claudius Clavus and forming an estimate of him as a cartographer. With Storm he defended the view that the Nancy map was not, as Nordenskiöld would have it, supplemented and enlarged by Fillastre by the addition of northern Scandinavia and Greenland, but rather considerably reduced and curtailed. With Storm he represented Clavus as the author of the strikingly correct representation in the map of the North of the A-type, as well as the author of the description of the North that was made use of by Schöner and Friedlieb. Differing from Storm, he felt impelled to offer the conjecture that Schöner and Friedlieb may have had before them a second revised edition of the text of Clavus, since Friedlieb mentions the date connected with the finding of gold mines "in 1425," therefore at a time at least one year later than the penning of the text of the Nancy-codex. Since the maps of the A-type, in spite of their numerous differences from the Nancy map, were shown to be genuine Clavus maps from the very fact that they agreed with the quotations from Clavus, cited only by Schöner and Friedlieb, it would have been a natural conclusion to suppose that there had been a second revised edition of the map also. However, this conclusion was not drawn. Instead another question was thoroughly discussed and answered—the relation of the maps of the B-type to those of the A-type. Nordenskiöld had properly emphasized the fact that the maps with Greenland north of the Scandinavian peninsula, those of the B-type, were drawn from the same Norse original as those of the A-type, which represented and located Greenland so correctly. But the solution of Nordenskiöld, who made the correct form originate at a time when the compass was still unknown, the incorrect form at a time when the compass was known but not its variations, seemed to the writer untenable. Were the strange modification of the map to be ascribed to ignorance of the variations of the magnetic needle, this same ignorance ought to have revealed itself

in the redrawing of the other parts of the map as well, and especially in the case of Iceland. It was necessary, therefore, to find another explanation and, if possible, to determine who was the author of the deterioration. In both he was successful. It was possible to prove that Fillastre possessed texts based on Norse sources, in which Greenland was placed north of the Scandinavian peninsula, before he was acquainted with the map of Clavus. It was further possible to prove that Donnus Nicolaus Germanus was the originator of the B-type, the same cartographer to whom we are indebted for a series of manuscript-maps of the A-type, as for instance the map of the North in the Zamoyski codex, discovered by Nordenskiöld, and two of the three Florentine maps found by Von Wieser. Much new information was presented concerning the life and works of Nicolaus Germanus. The Donis-projection was proved to be his invention, and likewise three separate revisions of Ptolemy containing respectively 27, 30 and 32 maps, dating since 1466, were traced to him with certainty. Fortunately, he succeeded also in finding the manuscript of Donnus Nicolaus Germanus, which forms the basis of the maps of the B-type in the editions of Ptolemy published at Ulm in 1482 and 1486 (cf. suppl. 3); it is the valuable parchment manuscript of the Ptolemy geography in the Castle Wolfegg in Würtemberg. In the same castle he found also two unique old wall-maps of the world of large size, one of which presents the incorrect, the other the correct representation of Norman Greenland. These are the maps of the world by Waldseemüller, possessing such interest and significance for America, the one of the year 1507, "America's baptismal certificate," the other of the year 1516, the "Carta marina," as the result of which the name Brazil came into universal use on maps.[16]

[16] Cf. *Jos. Fischer* u. *Fr. v. Wieser*, Die älteste Karte mit dem Namen America aus dem Jahre 1507 u. die Carta Marina aus dem Jahre 1516 des M. Waldseemüller (Ilacomilus), German and English text, Innsbruck and London 1903. There is in the Castle Wolfegg still a third large wall-map of the world that is likewise of special interest to America, as it exhibits the progress in cartography during one hundred years in contrast with the maps of the world of Waldseemüller. This is likewise an only copy. The outlines of Greenland are much more indefinite on it

The view that Donnus Nicolaus Germanus was the author of the B-type was accepted by the critics, and Storm's view, that Clavus was the author of the maps of the A-type, likewise found general acceptance as the result of the new defence, especially since the words concerning the conversion of Livonia, the main argument of Von Wieser, were shown to be a later addition to the map.

Life and Works of Claudius Clavus.

After having thus traced in its leading features the complication and gradual development of the Clavus problem, it is time to summarize and briefly confirm the established results concerning Clavus and his labors in geography and cartography on the basis of the sources previously known and those recently discovered by Björnbo.

Career of Clavus.—In attempting to draw a brief sketch of Clavus' life the question immediately arises: Is the Nicolaus natione Gothus, frequently mentioned by the papal secretary Poggio[17] really identical with the Claudius (Nicolaus)

than on the carta marina of Waldseemüller. Concerning this last masterpiece of Jod. Hondius cf. the publication: ***Map of the world by Jodocus Hondius 1611***, ed. by *Edw. L. Stevenson, Ph.D.*, and *Jos. Fischer, S.J.* Facsimile issued under the joint auspices of The American Geographical Society and the Hispanic Society of America. New York 1907.

[17] Poggio first mentions the Dane Nicolaus in his letter of January 8, 1424, again in a letter of May 4, 1434, and lastly on August 1, 1452. That Poggio could not forget the Norse scholar was due to the fact that the latter had told him of a complete manuscript copy of Livy. In view of the fact that the letters are contained in separate and not easily accessible collections, and are of interest to the classical philologist no less than to the historian and geographer, the passages bearing upon Clavus are here given. The letter of January 8, 1424, was sent by Poggio from Rome, immediately after meeting Clavus, to Niccolo de Niccoli, the confidant and "literary minister" of Cosimo de Medici in Florence; it reads as follows: Poggius pl(uriman sal(utem) dicit Nicolao v(iro) cl(arissimo).— Venit huc quidam *doctus homo natione Gothus, qui peragravit magnam partem orbis; homo quidem est ingenio acuto, sed inconstans.* Idem *retulit se vidisse X decades Livii,* duobus voluminibus magnis et oblongis, scriptas litteris Longobardis, et in titulo esse unius voluminis, in eo contineri *decem decades Titi Livii,* seque legisse nonnulla in iis voluminibus. Hoc ita verum esse asserit ut credi possit; *retulit hoc Cardinali de Ursinis multisque* praeterea, et omnibus eisdem verbis, ut opinor, non esse haec ab eo conficta. Quid quaeris? Facit assertio sua, et constans vultus, ut credam aliquid. Melius est enim peccare in hanc partem, ex qua tantum lucrum fieri

who passes as the author of the map and description of the North, copied by Cardinal Fillastre? When Storm answered

posset, quam esse omnino incredulus. Itaque volui hoc ad te scribere, ut loquaris cum Cosmo, desque sollicite operam, ut haec volumina quaerantur; nam facile erit vobis. *Libri sunt in Monasterio de Sora, ordinis Cisterciensium prope Roschild* ad duo milliaria theutonica, hoc est *prope Lubich paulo amplius quam est iter diei unius.*'' It is amusing to note with what emphasis Poggio repeats the statements and impresses the need of prompt investigation: ''Arrige aures, Pamphille. *Duo* sunt *volumina*, magna, oblonga litteris Longobardis, *in Monasterio de Sora*, ordinis Cisterciensium, *prope Roschild*, ad duo milliaria theutonica, *quo adiri potest a Lubich* biduo amplius. Cura ergo ut Cosmas scribat quamprimum diligenter ad Gherardum de Bueris [his agent in Lubeck,] ut, si opus est, ipse eo se conferat; imo omnino se conferat ad Monasterium. Nam si hoc verum est, triumphandum erit de Dacis [of whom the ''Gothus'' is one]. Cardinalis mittet illuc nescio quem, aut committet uni propediem discessuro. Nollem hunc tantum bolum de faucibus nostris cadere; itaque matura ac diligenter: ne dormias. Nam *haec vir ille ita affirmavit*, ut *quamvis verbosior* videretur, tamen *nulla* esset *causa, cur ita impudenter mentiretur*, praesertim nullo proposito mentiendi praemio. Ego igitur ille qui vix credo, quae video, adducor, ut hoc non omnino esse falsum putem, et hac una in re honestum est falli. Tu igitur, *curre, insta, preme Cosmum, ut aliquid expendat*, quo litterae cito tutae deferantur. Vale. Romae die VIII. Januarii 1424. Quid autem egeritis, cura ut sciam. Manu veloci. Dicas haec Leonardo nostro Cancellario. *In eo monasterio ommes fere Dacorum reges sepeliuntur.*'' (Poggi Epistolae ed. Thom. de Tonellis, I., Florentiae 1832, p. 104.)

That the ''Gothus'' was none other than our Nicolaus appears from the second letter of Poggio, dated May 4, 1434. This letter, addressed to the Margrave Lionello d'Este, first of all informs us of the occasion which brought back memories of the Dane: ''Magnifico Domini meo, Domino Leonello de Este Equiti.—Cum essem hodie in secretiori aula summi Pontificis, una cum egregiis quibusdam viris, in quibus vir praestans atque omni laude dignus Omiliadus frater tuus ac Feltrinus eques Ferrariensis doctrina et dicendi copia excellens, inter loquendum incidi in eum sermonem, ut laudarem multis verbis *Titum Livium Patavinum* eumque *omnibus historicis latinis et graecis dicerem praeferendum.*'' After briefly giving his reasons for this opinion, Poggio continues: ''Cum igitur Feltrinus meam sententiam comprobaret, subdidi *maximum lucrum* accessurum *latinis litteris, si reliqui eius libri reperirentur*, quod ego facile futurum esse arbitrabar. Cum ille haec tamquam vana existimaret, dixi non tantum moveri me iis, quae nuper intellexeram prodire a Mantua, quantum *assertione cuiusdam docti viri, qui olim in Urbe plurimis aliis mihique narraverat, se decades Livii decem vidisse ac legisse in monasterio quodam in Dacia;* quo in loco eas esse, hunc alterum postmodum retulisse dicant. Is fuit NICOLAUS QUIDAM, NATIONE GOTHUS, *vir vagus atque inconstans, licet admodum eruditus*, qui *sancte iuravit esse in quodam monasterio Ordinis Cisterciensium*, tria [in the first letter there were only two!] praegrandia volumina et oblonga, conscripta litteris Longobardis et nonnullis praeterea Gothicis intermixtis, in quibus continerentur *decem Livii decades, quarum capita ipse legisset.* Atque hoc ita asseveranter affirmavit, ut eidem fidem haberem, praesertim cum non esset ibi aliqua causa tam impune mentiendi. Itaque perfacile adducor, ut existimem eas decades ibi esse, cum nunc

this question in the affirmative he did not by any means conceal from himself the fact that it could only be the result of

quoque alius testis horum liborum reperiatur, qui se quoque decades omnes vidisse asseveret.'' Then follows a eulogy of the Margrave, who was zealously devoting himself to scholarly pursuits under the guidance of the well-known humanist Guarini. (The letter may be found in print in *P. Hochart*, De l'authenticité des Annales et des Histoires de Tacite, Paris 1890, p. 312 sqq.).

The third letter was written by Poggio in his old age. As all the investigations instituted by him had proved of no avail, he almost despaired of finding the complete text of Livy. The tale of a northern Livy, in which he had had such complete faith, appears to him a piece of fiction. In the Clavus monograph the letter is printed on page 197 on the authority of the Codex Parisiensis lat. 14394, fol. 68; in the scarcely obtainable complete collection, ''Poggio epist. ed. Tonelli,'' it is found, according to a quotation by *G. Voigt* (''Die Wiederbelebung des classischen Altertums,'' Berlin 1880, I., 251, cf. 342), as the twelfth letter in section XI., while the preceding letter is V. 18 in the same collection. The letter written from Florence on August 1, 1452, reads as follows: ''Poggius pl(urimam sal(utem) dicit Francisco Coppino viro clarissimo.—Scio pro mutua nostra benevolentia te iis rebus omnibus letari, quas in meum commodum esse opineris. Ego quicquid egi, otii egi et quietis gratia, que sum, ut iudico, ex animo consecutus. Iam enim tempus et etas ferre videbantur, ut tanquam veteranus in aliquam coloniam deducerer, que esset sustentaculum senectutis.

''*In fabula decadum Livii*, quam narras, tu parum, ego minimum fidei habendum duco. Toties enim sum huiusmodi ostentationibus ac pollicitationibus delusus, ut nesciam, quid aut quatenus sit credendum. *Est vetus historia* et usque a tempore Martini [the reference is to Pope Martin V., 1417-1431] cepta, NICOLAI CUIUSDAM GOTHI *asserentis, has decades litteris longobardis scriptas*, nonnullis gothicis admixtis cavatribus, *esse in Dacia* seu Nervegia (!) *in quodam monasterio, qui dicitur de Sora, ad quas perquirendas nonnulli meo rogatu profecti sunt*, qui mihi postmodum *retulerunt, nullos eiusmodi libros se in eo monasterio reperisse.* Alii aliud nominant, ad quod quidam meo rogatu, licet incassum accesserunt. Novissime a summo pontifice missus est ad eos libros perscrutandos Enoch Esculanus [the legate Aesculanus was sent to Denmark by Pope Nicholas V. in the year 1451, ''ut oderaretur, si quae latina manuscripta laterent''], qui adeo diligens fuit, ut nihil iam biennio venerit dignum etiam indocti homonis lectione.'' In spite of his ill success he nevertheless gives the advice not to ignore entirely the third witness of a complete Livy, and promises: ''etiam sub nummulariorum fide pro qualibet decade, quam ad me primum detulerit, centum aureos.'' Notwithstanding his new doubts he concludes: ''Vale et in hoc perquirendo non solum diligens sis, sed etiam curiosus. Florentie Kalendis Augusti [1452].''

Although this hope also proved vain, the search for the complete copy of Livy, supposed to exist in the North, was continued even after Poggio's death (†1459). The papal legate Martinus Friginus, who came into the Far North in 1461, as well as Gravius, a preacher of indulgences, who visited Denmark in 1510, searched for it and for old manuscripts generally. The quest had a tragic termination in 1521. Requested by Philippus Beroaldus, the Librarian of the Vatican Library, Martin Grön-

an extraordinary piece of good fortune if at the present day the identity of the *Dane* who resided in Italy for the purpose of study in the early years of the fifteenth century (in 1424) could be established. But on closer examination we must admit that Storm has succeeded in establishing his case by the evidence from the letters of the humanist Poggio. In a letter of January 8, 1424, concerning the Sorö monastery, in which, as we have said before, according to the statement of Nicolaus Gothus, there was a complete manuscript of Livy, Poggio reports: *"In eo monasterio omnes fere Dacorum reges sepeliuntur:"* "In this monastery nearly all Danish kings are buried." The same statement is made by Clavus in the words: *"Hic sepeliuntur reges Daniae:"* "Here the kings of Denmark are buried." If in this statement we were dealing with an historical fact, nothing of course would be established thereby concerning the identity of Nicolaus Gothus and Nicolaus Clavus. But as we are here dealing with an erroneous statement, explicable, if at all, for only a very limited period, we may safely consider the identity proved, especially since all the other circumstances are in fullest accord with this theory. Not Sorö, but Roeskilde, is to be designated as the burial-place of the Danish kings; in Roeskilde all the earlier

ning, precentor in Bremen, had gone to Trondhjem, where a parchment manuscript containing the lost decades of Livy was believed to exist. Grönning, it is said, actually found and obtained possession of the manuscript, but died in 1521, before he had delivered it. After his death, we are told, it was destroyed by his children (cf. *E. Pontoppidan*, Annales ecclesiae Daniae, Copenhagen 1741, II., p. 309, and *Gerh. Schönning*, Beskrivelse over den vidt-berömte Dom-Kirke i Trondhjem, Trondhjem, 1762, p. 37 and 40).

Sceptical as we may be about the statements affirming the existence of a complete Livy in the North, it is nevertheless difficult, for the reasons given by Poggio, to consider the entire story as a pure fabrication, and all the more so because quite a number of classical manuscripts are known to have been found in the monasteries of the North, and more particularly in those of Denmark. To keep to Sorö, there have been found there since the twelfth century manuscripts of Valerius Maximus and Justinus; the former was destroyed in the burning of Copenhagen in 1728, the Justinus manuscript is at present in the royal library at Copenhagen. The place from which it came and also its age are proved by the subscription: "Liber sancte mariae de Sora. Per manum dom[i]ni Absalomis archiepiscopi." Cf. the Clavus-monograph, p. 198.

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Danish kings, from Waldemar I. (†1182) to Eric Plogpenning (1241-1250) found their last resting-place; of their successors Abel was buried in Schleswig, Christopher I. in Ribe, Eric Glipping (1259-1286) in Viborg, Eric Menred in Ringsted. The first Danish ruler who was buried in Sorö was Christopher II. (1319-1332), the second, his son, King Eric. The body of Waldemar IV. was first entombed in Vordingborg, but later, soon after 1377, was brought to Sorö by Queen Margaret. The only son of Margaret, Olaf, died in childhood (1387) and was also buried in Sorö. Margaret (†1412) herself was first interred in Sorö, but in less than a year, on July 4, 1413, her coffin was removed to Roeskilde, and since that time Roeskilde is recognized as the burial-place of the Danish kings. "If then," thus Storm concludes, and probably correctly so, "the Nicolaus Gothus who was traveling in Italy after having wandered about for many years, as well as the Nicolaus Niger or Claudius Clavus who pursued his studies in Italy, make the same statement, which is historically true and explicable only until 1413, this circumstance seems to me to point strongly to the identity of these two men."[18]

The designation "Gothus," as will be seen from the context, ought to arouse no criticism; in the eyes of an Italian humanist the term "Gothus" signifies any one coming from the North. That Nicolaus may be identical with Claudius is apparent from the usage in the Danish language of the time, in accordance with which Claudius and Nicolaus, Claus and Niels are synonymous. Thus in the Vienna text Clavus calls himself *Claudius Claussön Niger filius Nicolai;* in the Nancy text, *Claudius Clavus Suartho,* on the Nancy map, *Claudius Clavus;* Schöner quotes him as *Claudius Chlaus Niger,* Friedlieb sometimes as *Nicolaus Niger,* sometimes as *Claudius Niger.*

The family name of Clavus was Swart (Schwarz-Black), in Latin, Niger. His nationality he himself described in the Vienna text by the adjective *"Cimbricus,"* and *"quidam Claudius Cimbricus"* is the appellation by which Cardinal Fil-

[18] *Gust. Storm,* Claudius Clavus in Ymer, 1891, p. 17 sq.

lastre repeatedly refers to him. That he should describe himself as Cimbricus, although he expressly writes down the island of Fünen as his home, is natural enough, since Fünen, as Storm remarked, was under the jurisdiction of Jutland in the Middle Ages and Clavus in the Nancy text also considers Fünen as a part of Jutland. His father's name was Nicolaus, his mother's Margaret. His birthday and the hour of his birth are accurately preserved for us in the Vienna text; it was on September 14, 1388, "two hours before sunrise," that Claudius was born in the village of Sallinge on the island Fünen. His youth, therefore, falls into the period when the Union of Calmar was in its first flush of power. In this circumstance we find the explanation of the contemptuous remarks concerning the hostile towns of the Hanseatic League and the Prussians (*"Slavorum regio Insidiatrix"* and *"Perversa Prutenorum nacio vel nocio"*—cf. the map of plate 1). For while the Hanse Towns raised difficulties of every description for the newly united kingdom, the Prussian knights took from it the rich island of Gotland and held it from 1398 to 1408.

The praise which a man like Poggio bestows upon the erudition of Clavus—he calls him keen-witted *(homo—ingenio acutus)* and very learned (*admodum eruditus*)—as well as the complete mastery of the Latin language evidenced by the Nancy text, proves that Clavus had the benefit of a literary education in his youth. Such an education was to be obtained at that time in the far North only from the clergy. From the fact that he gave to Cardinal Orsini, Poggio, and many other Italian humanists such detailed information concerning the monastery at Sorö:—It was a Cistercian monastery; it was situated in the neighborhood of Roeskilde, somewhat more than one day's journey from Lubeck; in this monastery there was a complete manuscript of Livy in Lombardic and partly in Gothic letters; he himself had seen the large oblong volumes and read the table of contents (*quarum capita ipse legisset*)—we may safely conclude that Clavus had obtained his education and culture in this monastery. Since the Cister-

cian monks of Sorö were distinguished for their literary activities, he could have obtained there ample intellectual stimulus. But the quiet life of the monastery was not to the taste of a man who was anxious to go out into the world, and had true Viking-blood in his veins. Probably, as Storm correctly assumes, he left Denmark even before the removal of the body of Queen Margaret from Sorö to Roeskilde, that is to say, before July, 1413. After roaming over a large part of the world (*peragravit magnam partem orbis,* Poggio says of him), he reached Rome in the winter of 1423-1424.

The First Map of the North with Description (1424).— For the history of cartography Clavus' stay in Rome became of the greatest importance. As the geography of Ptolemy had been translated into Latin a short while before (the text in 1409 by Jacobus Angelus, the maps somewhat later by Domenico di Boninsegni and Francesco di Lapaccino), a strong interest in geographical lore had been awakened in learned circles. A lively interest must have been aroused in the emotional Italians by the tales which this highly-cultured stranger, who had seen so many lands, told them of his Norse home, of Iceland and the distant Greenland, of lands whose very names they had perhaps scarcely heard and of whose existence Ptolemy and all the celebrated classical authors had not even a suspicion. It is easy to believe that from all sides pressure was brought to bear upon this second Odysseus to perfect the picture of the world of Ptolemy in respect to his native Norseland. Clavus consented. With the aid of his reliable compilation of itineraries and of his own experience he sketched a map of the far North, which he joined to the drawing of Ptolemy and provided with a commentary. This is *the first drawing of the far North founded on a scientific basis, the first extensive enlargement of Ptolemy's picture of the world.*

Let us for a moment examine this picture of the far North —possessing such interest for the student of the history of geography and cartography—as it is preserved only in the copy of Cardinal Fillastre (cf. plate 1). At the first glance

its dependence on Ptolemy is apparent. As in the case of Ptolemy, the text in Clavus' work is put first; it consists of brief geographical notes concerning Denmark, Sweden, Norway, Iceland, and Greenland. The brief description of each division is followed by an enumeration of cities, rivers, islands, and promontories, each accompanied by a statement of its latitude and longitude. But not only the presentation and arrangement are modeled after Ptolemy; the drawings, too, show this dependence. The British islands, the peninsula of Jutland, the coasts of the North and Baltic seas and partly even the Danish islands, clearly reveal their Ptolemaic origin. It is necessary only to make comparison with the first and fourth maps of any edition of Ptolemy to be convinced of this. In both cases the position of Scotland (Scotia), which stretches toward the East instead of to the North, a characteristic feature of the Ptolemy-maps, first catches the eye; we notice at once the strange position of Ireland and the three groups of three islands each to the west, to the northwest, and to the east of the peninsula of Jutland. A closer examination shows that Clavus not only copied the outlines of these countries, but also employed Ptolemy's determinations of latitude and longitude as the basis for the graduation of the hitherto unknown regions from 63° to 71° N. lat. The joyous consciousness of being a citizen of so vast a realm as was the Denmark of that time—for it had been joined by Sweden and Norway with its colonies Iceland and Greenland in the Union of Calmar—seems to find an echo in the remark: "then from the third promontory of Greenland my enormously vast fatherland extends as far as Russia *(extenditur patria vastissima usque in Rusland exclusive)*." This belief in the contiguity of Russia and Greenland is in entire harmony with the views generally entertained by Norse scholars concerning the northern regions. Thus we find in an Iceland chorography of the twelfth century: "Next to Denmark lies the smaller Sweden, then comes Oland, then Gotland, then Helsingeland, then Vermland, then two Koenlands which lie to the north of Bjarmeland (Russia). *From*



PLATE III.—SCANDINAVIA AND GREENLAND ON THE MAP OF THE NORTH COUNTRY BY DONNUS NICHOLAS GERMANUS, 1468

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Bjarmeland uninhabited regions extend toward the north to the beginning of Greenland.[19] This view was supported by the discovery in 1194 of land (Svalbardi, probably Spitzbergen) to the north of Iceland, as well as by a consideration of the fact that reindeer and polar foxes were found in Greenland, animals which "could have gone there only from other continental regions," since no one had introduced them.[20] The connecting land "teemed," as Saxo Grammaticus expressed it, "with strange monsters." Clavus populates it with Carelians, who are described in the guide-book used by him as a monstrous people *(est enim populus monstruosus);* he has in mind the Eskimos, who, according to the Clavus text (cf. the end thereof), dwell to the north of the Arctic circle at the north pole, and whose land extends from that point toward the Seres of the East (the Chinese). Clavus further mentions one-footed animals *(unipedes),* pigmies and griffins *(Griffonum regio vastissima).* In other matters, also, he called attention to what was of special interest to the Italians; thus he told them much concerning religious conditions, concerning saints and monasteries of the Norse countries. Of the Britons he speaks as apostates—perhaps he had visited England and personally seen the spread of Wyclif's teachings; the Carelians of Greenland (the Eskimos) he characterizes as heathens. Of the honored saint of the north, the sainted king Olaf, he recounts, with many embellishments, the mythical tale of a battle with his brother. Of the Cistercian monastery at Sorö he says that it is the burial-place of the Danish kings. In Greenland Clavus has put a mark indicating a city. Unfortunately the name of the city is given neither on the map nor in the text. A natural conjecture is that we have here the bishop's see, Gardar, which from the twenties of the twelfth century down to the time of Clavus had been occupied by twenty-five bishops. But this supposition is refuted by the fact that

[19] Grönlands historiske Mindesmaerker, Kjöbenhavn 1838-1845, III., p. 227.

[20] Cf. *Jos. Fischer,* Normannen, p. 57 sqq. English edition, p. 56 sqq.

Gardar was on the west coast of Greenland, which is not represented on the Nancy map at all.

The circumstance that the west coast of Greenland is missing on the Nancy map was formerly accounted for on Storm's theory, that Fillastre in his copy not only reduced but also cut down the original map of Clavus. As the result of the admirable work of Björnbo and Petersen (Clavus-monograph, p. 13 ff.) this view is no longer tenable. For if we were to draw a map in accordance with the text, copied by Fillastre or his scribe without discrimination, it would correspond, especially as to Greenland, entirely to the Nancy map. By means of this procedure, noteworthy for its attention to method, the authors have established the fact that *the Nancy map is a copy of a genuine Clavus map, reduced in size and incomplete in regard to names and other details but not cut down, and that the Nancy text is an uncritical but complete transcript of the genuine Clavus text accompanying the map.*

The second Map of the North with description (after 1424, about 1430).—No matter how high an estimate we may place upon the first representation of the far North, based upon a scientific foundation, so far as Greenland is concerned, it must be placed far below the second work of Clavus, the parts of which have been preserved for us separately—the maps of the A-type with their astonishingly correct representation of Greenland (cf. suppl. 2), and the Vienna text.

If we ask for the reason which brought about this gratifying result, so important to the cartography of Greenland, the answer will be as surprising to us as it is creditable to Claudius. When he composed his first work in 1424, he knew from his guide-book, which, as can be shown, he made use of, that by sailing westerly from the most westerly point of Norway he would arrive at a promontory on the east coast of Iceland; that, on the other hand, by departing from Bergen he would, if he sailed directly west, arrive at the southern point of Greenland. Depending upon such correct, but limited information, he drew his first map. But when he composed his second work, he was able to say at the very

beginning of the text accompanying the map: "I, the Dane Claudius, the son of Nicolaus Schwarz, * * * have taken care faithfully to perpetuate for posterity by careful drawing and also description the following realms, *known to me with mathematical accuracy by actual observation,* countries which were unknown to Ptolemy, Hipparchus, and Marinus (Ego Claudius Clausz [-Claussön] Niger, Nicolai, Petri Tuconis et Margarete Christierni Strangonis Vinnich filius, Cimbricus, *regna subscripta mihi visu experimentali mathematicaliter cognita* picture diligentia necnon scriptibili memoria posteris fideliter perennare curavi, que Ptolemeo, Hipparcho et Marino erant incognita)." In the description and drawing of Greenland—and it is these that are of most interest to us—Clavus explicitly repeats that he had personally visited this icy land also. "The peninsula of Greenland," he says, "is connected with a country that is inaccessible from the north or unknown on account of the ice. In spite of this, the infidel Carelians, *as I have seen (ut vidi),* come down daily into Greenland with a numerous host, and that, without doubt, from the other side of the north pole *(ex altera parte poli septentrionalis).* The ocean, therefore, does not wash the continental boundary below the arctic circle, as all ancient authors suppose; the noble English knight, John Mandeville, therefore did not tell a lie when he declared that he sailed from China for an island of Norway." There follows an enumeration of fourteen promontories and thirteen estuaries to which we shall have occasion to return later. The description closes with the words, characteristic of a polar explorer: "New, *the farthest point of land which has become known to us in that region* [the west coast of Greenland] *(New ultimus terre terminus nobis in illa parte cognitus),* is situated in longitude 15° 40′ W. and latitude 70° 10′ N.; round about there are twelve islands with excellent harbors, *the most distant visible point* lies in 20° W. longitude and 72° N. latitude *(ultimus locus visibilis* 20° W. long. 72° N. lat.)." Despite the brevity and prosiness of these words they reveal not only how much

Clavus was concerned to advance as far to the north as possible, but also that he had to abandon his journey, although he saw that the coast stretched still farther to the west and north. Polar explorers of the present day express themselves in the same way concerning the farthest point in the arctic or antarctic regions, to which they have advanced and at which they were forced to turn back. No wonder then that Nordenskiöld, the practical polar explorer, judged correctly and energetically maintained that the original author of the *map of the North of the A-type* (cf. plate 2. When the Vienna text became known, Nordenskiöld, †1902, had been dead for some time) must have been at the point, at which he wrote upon the map: *"Neum promontorium ultimus terre terminus*—the promontory New, the farthest extremity of the earth."

Accordingly we have to admit the surprising *fact, that Clavus* set out *from Italy,* where he sojourned during the winter of 1423-1424, *for Greenland,* that is, at a time from which no other trustworthy reports concerning Greenland have been handed down to us. As the drawing and description clearly show, Clavus, in undertaking this journey, was carrying out the settled purpose of making use of the geographical knowledge acquired in Italy in a cartographical survey of Greenland. Consequently *Clavus must be regarded as the first scientific polar explorer, as the first of the many Danes who explored and charted Greenland.*

As sources for this work, if we except the standard geography of Ptolemy, Clavus made most use of detailed sailing directions and the works of Norse authors; the influence also of the collection of itineraries is again clearly proved by a number of erroneous statements borrowed therefrom. In the second work, as in the first, he viewed the Portulan maps of the Italians with scepticism. At first sight it will undoubtedly seem extraordinary that among all the numerous Greenland names there is not one that agrees with the designations of localities, found in the sailing directions and historical accounts. These strange names and the strikingly correct representation of Greenland were first observed in

the much-discussed Zeno-map whose original was supposed to belong to the thirteenth century. The very strangeness of the names was looked upon by the defenders of their genuineness as positive proof that the elder Zeno, to whom the Norse sources were unknown, was their author, and that he had personally visited Greenland. At present, as the result of the finding of the Vienna text, the real significance of the names has at last become known. We are here dealing not with real names of places but with a series of arbitrarily chosen words such as were employed by Clavus in the case of Iceland and four other places. Just as the names of the runic letters served as the designations of particular localities in Iceland, and the Norse ordinal numbers for those on the coast of the Baltic Sea, so in the case of Greenland Clavus employed for the same purpose the words of *a stanza of a folk-song:* "Thaer boer eeynh manh ÿ eyn Groenenlandz aa . . ." or, literally translated:

"There dwells a man in a Greenland meadow (*i. e.,* river)
"and Spjellebod is he named;
"more has he of the lousy pelt,
"than he has of fat bacon.
"From the North the sand is driven anew."

As in the case of Greenland, Clavus has employed a series of words to designate localities in northern Norway and also on the island of Gotland, but no success has thus far attended the efforts to find a consistent interpretation of the strange terms. As it is to a certain extent a question of solving a riddle, and the interpretation may possibly furnish as valuable a contribution to the history of civilization and language as did the names of Greenland, the twenty doubtful words are here presented—the correctness of the letters printed in italic type being assured at least phonetically:

En annen	apotane	*eneg*	*iueseg*
*vi*tu	*wul*tu	*seger*	*sancolder*
seg	*salecrog*	*colder*	*cnaper*
croger	*comenter*	*viuer*	*vontiald*
*ter*ouer	*tien*	*tialder*	*tianesa*ld

The real names were evidently unknown to Clavus, but the promontories and rivers which he had himself seen or were mentioned in the guide-book and in the sailing directions seemed too important to him to be omitted either on the map or in the descriptive text. To use the numerals over and over again as he had actually done in Sweden and on the German coast of the Baltic Sea, probably in imitation of his sources, would hardly do. Therefore he had recourse to the names of the runes, the folk-song and the twenty words whose explanation has not yet been found. In the case of Greenland real names might have been at his disposal, but under the conditions that then prevailed it would probably have been impossible to confirm them. The Eskimos had already partly destroyed the settlements of the Northmen and were still, as he himself saw *(ut vidi)*, making daily invasions from the north, with a numerous host. The employment of these non-committal names therefore throws the best possible light upon the honesty of our polar explorer. To us these names, which were for so long a time an enigma, furnish the simplest and most trustworthy means of establishing the influence of the second work of Clavus and especially of the map of the A-type with its excellent representation of Greenland.

Since Nordenskiöld in 1889 published in the Facsimile-Atlas the first copy of the map of Clavus of the A-type, which he, as stated above, had discovered in Warsaw in a Ptolemy manuscript of Donnus Nicolaus Germanus, five other copies have been found in Rome and Florence in manuscripts of Nicolaus Germanus and Henricus Martellus Germanus (cf. plate 2). Furthermore, eight manuscript maps of the world (cf. plate 4) of the fifteenth century show the correct form and location of Greenland. All the more worthy of recognition does the performance of Clavus appear to us, when we find that a man like Donnus Nicolaus Germanus, to whom we owe the five oldest copies of the correct Clavus-map, felt himself obliged, because of other descriptions of the northern countries, to transfer Greenland to the north

of the Scandinavian peninsula, and thus produce the B-type (cf. plate 3). In this marred form the map of the North has been preserved in seven manuscripts of the fifteenth and sixteenth centuries, and has furthermore exerted an unfavorable influence in nine manuscripts on Ptolemy's map of the world (cf. plate 5). As the result of the Ulm editions of Ptolemy of 1482 and 1486, the map of the B-type, based upon the Wolfegg Ptolemy manuscript, predominated for a period of more than fifty years; not until the publication of the Zeno-map did the situation change in favor of the maps of the A-type.[21]

Appreciation of the works of Claudius Clavus.—Naturally the value of Clavus' works on the far North is only a relative one. Measured by modern standards the result of these works may appear but small, by the standards of his own times it is very considerable. *The picture of Greenland* in the second work—the first complete one, in fact, that had been drawn—upon its re-discovery aroused admiration even among specialists. *The picture of the Danish islands* is just as good. Zealand and in part also Fünen are drawn better in

[21] Concerning the Zeno-map and its influence, cf. the excellent work of *Fred W. Lucas,* The Annals of the Brothers Nicolo and Antonio Zeno, London 1898, p. 98 sqq.—With the views of the authors on the Clavus-monograph concerning Nicolaus Germanus' and Henricus Martellus' authorship of the copies of the A-maps as well as concerning the relation of the copies to one another in the way of dependence and the time of their publication, the undersigned is frequently not in accord. While their work was still printing, he was able to call the attention of the authors to his lecture on "The cartographic representation of the discoveries of the Normans in America," delivered at the International American Congress in Stuttgart 1904 (printed in the "International American Congress," Stuttgart 1906, p. 31 sqq.), which had at first been overlooked by them. He also called their attention to other results of his first journey to Italy, undertaken with the support of the Istituto Austriaco di studii storici, for the purpose of cartographic studies. At the end of the Clavus-monograph the most important differences have been pointed out and, so far as possible, considered by the authors. As the estimate of the services of Clavus is in no way affected by these differences of opinion, the reader is referred to the critical review of the Clavus-monograph in the "Göttinger Gelehrten Anzeigen" (1910), where, in addition to a discussion of the question, he will find the results of a second journey of investigation to Paris, London, Rome, Florence and Venice, kindly made possible by the Istituto Austriaco.

the second work of Clavus than even on the Norse maps of the close of the seventeenth century. The position and form of the Scandinavian peninsula are decidedly better in the first work than in the second; but in both of them incomparably better than on the *Portulan* maps of that time, in spite of the fact that they reveal much uncertainty and want of clearness in the regions to the north of Stockholm and Drontheim.

While the second map of Clavus exhibits obvious and indisputable points of superiority when compared with the first, it is a debatable point to which of the two texts superiority is to be conceded. The Nancy text has better rounded periods; it may be characterized as a politico-topographical description in its modern sense. The Vienna text, on the contrary, proves to be rather a commentary to accompany the map; it seeks to meet the practical requirements of seamen and traders. In many cases Clavus furnishes information from personal observation concerning cities with large and good harbors, concerning places dangerous to navigation, concerning favorable landing-places on the islands near Iceland and Greenland, concerning points, such as necks of lands and islands, which might serve as landmarks.

But the *map and text of the second work* are unquestionably *entitled to preference* if *Greenland* is the object in view and likewise if we take into consideration *its importance to the history of cartography.* The first work, so far as has been proved till now, had no influence beyond inducing Cardinal Fillastre in 1427 to incorporate a copy of it in his Ptolemy codex. The later work, however, has more or less profoundly influenced the entire cartography of the far North for three centuries. Björnbo and Petersen are, therefore, fully justified in assigning to their countryman, Clavus, *"a place of the first rank among the Norse authors of the Middle Ages,"* and Americans may well be proud of *the first cartographer of America.* Concerning the fortunes of Clavus after his return from Greenland we have thus far learned nothing, not even the year of his death. So little

did his countrymen of his own time understand this extraordinary man and his lifework that in the far North his geographical and cartographical works disappeared completely; their preservation is due entirely to Italian and German scholars. For centuries his magnificent drawing of Greenland was made use of without even the name of its author being known. After long and tedious research, in which his own Norse countrymen took a leading part, a sketch of his life has at last been written and, in the *Clavus-monograph of Björnbo and Petersen,* a *monumentum aere perennius* erected in his honor.

AN IROQUOIS CHIEF.

By Rev. Edward P. Spillane, S.J.

Caughnawaga is an Indian reservation on the south bank of the St. Lawrence River, opposite Lachine and a mile or two above the famous rapids. The Indians there are descendants of the Iroquois, who were the relentless foes of the French and the allies of the British in colonial times. They number a little over two thousand and are all Catholics. The plan of establishing a settlement in which the Christian Indians would be preserved from the pagan influences of their own villages originated with the Jesuit missionary, Raffeix. This Father as early as 1667 persuaded several Indians to follow him to Laprairie, a site some miles below their present village of Caughnawaga. Other Indians joined them later, so that in 1670 they formed a community of twenty families. In the course of time, like their pagan forebears in the Mohawk Valley, the Indians shifted their habitation from one place to another till at last they settled down for good at the Caughnawaga of to-day in 1716. The desire of many years to visit these Indians, among whom Catherine Tegakwitha passed the last years of her life and distinguished missionaries toiled and suffered, was recently gratified. I spent a few days among them in mid-September, and became acquainted with a family history which may be as interesting to others as it was to me.

Strolling through the village one morning, I entered a little dwelling, where two Indian women were busily employed in fancy bead-work. The younger woman was refined and attractive. A large crayon on the wall, which seemed strangely out of place in the modest surroundings, attracted my attention. It was a picture of her grandfather and was really a work of art. The face beamed with intelligence. The type was scarcely Indian except for a certain ruggedness of feature and an eye of acute

penetration. The left hand rested on a wheel high in front of him which, with the peaked cap he wore, unmistakably proclaimed him a pilot. Those who are familiar with Canadian currency would recognize the portrait as identical with the engraving on the Canadian $5,000 banknote. It was that of Jean Baptiste Taiaiake, the last great chief of the Iroquois, whose picturesque and stately figure used to add so much to the romantic interest of a trip through the Lachine rapids, and was known to generations of tourists. He died at an advanced age in 1892. His granddaughter spoke English well, and except for the dark hair and dark skin would seem out of place in that Indian village. Her name, which she wrote legibly and rapidly, was Miss Louise Rice. The name quite dumbfounded me, for I expected some unpronounceable Indian patronymic. However, I expressed no surprise and reserved the solution of my difficulty for the missionaries stationed at the reservation.

From them I learned that Rice was a very common name in the village; in fact that there were many of the Iroquois bearing English or American names, which they got from ancestors who had been taken prisoners, or had otherwise cast their lot with the tribe in former times.

The story of the Rices has an interest of its own. At the southwest part of Marlboro, then called Chauncy, now Westboro, Mass., lived, in 1704, Edmund Rice and his family. They were people of distinction in that part of the country; for Thomas Rice, a kinsman, was for several years member for Marlboro of the honorable House of Representatives. Edmund had two sons, Silas and Timothy, aged respectively nine and seven years. One day as the lads were in a field some distance from their home a party of Iroquois rushing out of a wood close by seized the youngsters and carried them away to the Indian village on the St. Lawrence. For many years their fate was unknown. But there they grew up, were instructed and baptized Catholics, and eventually received into the full brotherhood of the tribe.

Skill in the hunt, prowess in time of war, and marked superiority of intellect won for them the favor and admiration of the Indians. On the death of his son, an Iroquois chief adopted

Silas. He took the name of Jacques Tannhahorens, and in due time became the great-chief of the remnant of the Six Nations at Caughnawaga.

The discovery of Silas Rice under the name of Jacques Tannhahorens was the reward of patient researches on the part of the Rev. J. G. L. Forbes, a Canadian secular priest, who labored among the Indians at Caughnawaga from 1889 to 1903. During his chaplaincy he drew up complete genealogical tables of the settlement, which are still preserved in manuscript among the mission treasures. In his search to find the missing Silas among the Indian names in the registers he was greatly aided by Judge William T. Forbes, of Westboro, Mass.

Judge Forbes was himself a lineal descendant of the Edmund Rice, two of whose children had been carried off to Canada, and he was specially interested in tracing the story of his collateral ancestors, the two lads Timothy and Silas. He paid a visit to Caughnawaga in the summer of 1892, and after his visit sent Father Forbes a communication which served as a key to the identification of Silas. This was a copy of a letter written in 1769 to Lieutenant Governor Hutchinson, of Massachusetts. It contained a graphic account of the kidnapping of the two boys and told all that was known of them by their family and friends during the interval of sixty-five years. With the facts and data of this letter, Father Forbes began his search.

Had the original family name of Rice been recorded in the early registers the task of identification would have been easy. But such was not the case. Only the Indian names were found in them. In the letter to Governor Hutchinson, Timothy Rice, the younger of the two captives, was spoken of as Oserongohton. Oserongohton, it said, once paid a visit to his friends in New England. This was in September, 1749, when Timothy was about forty-four years of age. Timothy, or Oserongohton, met one of his relatives in Albany, who accompanied him to Westboro. Oserongohton viewed the house where his father had lived and the field from which he and his brother had been hurried away; he had a clear remembrance of all that had happened, as well as of several persons who were then living. He had

forgotten their language, however, and had to speak through an interpreter. His Excellency, Governor Belcher, of Massachusetts, sent for him and received him most kindly in Boston. It was Oserongohton who made the speech to General Gage in behalf of the Caughnawagas soon after the reduction of Montreal.

A short time before the commencement of hostilities between England and the American colonies, in 1775, Captain John Brown was sent to Canada to see if the French and English settlers would join with Massachusetts in rebellion against George III. In a letter to Governor Samuel Adams, Captain Brown reported that the French and English were ready to fight for King George, but that the Canadian Six Nations, whose chiefs had been captured in childhood in Massachusetts by the Indians, would aid their brethren in New England.

It will undoubtedly be of interest to many to know that he married Marguerite Tegakwitha, a namesake and probably a relative of the Indian maiden now known to fame as the Lily of the Mohawk. According to the records of the mission Oserongohton died at Caughnawaga on September 27, 1777. He left one son, Pierre, of whom the only record is that he was baptized October 22, 1741.

The search for Silas was not so easy. Every Rice in the village, and they could be counted by hundreds, could be traced back to an Indian named Aronhiowanen. Was this Aronhiowanen the son of Timothy, or was he the son of Silas? "At last by a chain of comparisons of the baptismal and marriage entries," says Father Forbes, "I have succeeded in tracing back with complete certainty the paternity of Aronhiowanen to Jacques Tannhahorens, who is no other than Silas Rice himself." Father Forbes counted nearly 700 living descendants of this Thomas Aronhiowanen.

Silas Rice, alias Jacques Tannhahorens, married at Caughnawaga, Mary Tsiakokawi. She was buried on May 14, 1779, having lived to an advanced age. Silas survived her but two days and was buried on the 16th at the age of eighty-four. Miss Louise Rice, therefore, the intelligent and attractive young

woman so industriously employed to-day at the village of Caughnawaga in making ornamental bead-work for the pale face, may trace back her lineage through her grandfather, the famous pilot, Jean Baptiste Taiaiake, to Pierre Tekarenkonte, son of Thomas Aronhiowanen, son of the little captive Silas Rice, alias Jacques Tannhahorens, who became the great chief of the Iroquois.

The following letter is the one referred to in the foregoing article as addressed to Lieutenant Governor Hutchinson:

WESTB^{O}, March 31, 1769

MUCH HON^{D} & RESPECTED:

When I was at Boston I endeav^{d} to wait on y^{r} honor at y^{r} house, you were gone to the Office. What I especially had in view was, to communicate an occurrence in this place, where Divine Providence has cast my lot, w^{c} is omitted (as far as I discern) in y^{r} valuable History of y^{e} Massach^{ts} Bay. For when about the year 1703 or 4, mention is made of the taking Mr Tarbel of Groton by the Indians, nothing is inserted of Mr. Timothy Rice, who was a somewhat remarkable person. If the following account may be at all acceptable it is humbly submitted to your Honor's Candor.

At the Southwest part of Marlboro', then called Chauncy, now Westboro', as several persons were busy in spreading flax, on a plain about 80 rods from the house of Mr Thomas Rice (who was several years formerly of the hon. House of Representatives for Marlbor^{O}) and a number of boys were with them, of which two were sons of the said Mr Thomas Rice, and three more, sons of Mr Edmund Rice, Ten (some say seven) Indians suddenly rushed down a woody Hill close by, and knocking the least of the Boys (one of the three last mentioned, & about 5 years old) in the Head, they seized Two of Mr Thomas Rice's Sons (Asher and Adonijah), the oldest of about 10, the other about 8 years; and the two other of Mr Edmund Rice's, of about 9 & 7; their names Silas and Timothy; and carried them away to Canada: Those persons who were spreading Flax escaping to the house safely. Asher, in about four years, returned, being redeemed by his father. This was

brought about by the kind mediation of the Rev. Mr Lydius, then Minister of Albany. (It is a little observable, that when the old Indian Sachem Ountassogo [the chief of the Cagnawagas at the Conference with Gov^{r} Belcher at Deerfield] made a visit to Boston and stopped a while here in this Town, the fore-mentioned Asher saw him, and knew him to be one of the Indians who rushed down the Hill, as afores^{d}, when he was taken by the Indians.) This Mr Asher Rice is now living at Spencer. His brother Adonijah grew up in Canada, but married first a French, afterward a Dutch, woman, and settled in husbandry, on some good land, a little way off from Montreal, on the North side of the great River: has had [sic] a good Farm there for many years (as we have been certifyd); & he is, very probably, now living there.

As to the other two Boys, Silas and Timothy (sons of Mr Edmund Rice aforesaid) we have had credible information from time to time, that they mixed with the Indians; lost their mother tongue, had Indian wives and children by them; and lived at Cangawaga [sic]. Their friends here among us had news of them last fall that they were then alive: so that they may be in all probability there to this day.

But respecting Timothy the youngest, who is by much the most noticeable, the accounts we have always had, have represented him as having been for many years, the third of the six chiefs of that tribe before mentioned. This advancement I understand was upon the death of his Master, or Foster-Father, who adopted him to be his son instead of a one which he (the former Chief) had lost. But however, Timothy had much recommended himself to the Indians, by his own superior talent, his penetration, courage, strength, and warlike spirit for which he was much celebrated; as was evident to me in conversation with the late Sachem, Hendrick and Mrs Kellogg, when they were in the Massachusetts; and his name among the same as we had known him by, viz. Oughtzorongoughton. But he himself in process of time, came to see us. By the interposition of Coll. Lydius and the captive Tarbell, who (as has been said) was carried away from Groton, a Letter was sent me, bearing

date July 23, 1740, and certified that if one of their Brethren here, w^{d} go up to Albany, and be there at a time specified, that w^{d} meet him there, and y^{t} one of them at least, w^{d} come hither to visit their friends in New England. This proposal was readily complyd with and it succeeded. The chief aboves^{d} came, and ye said Mr Tarbell with him as Interpreter & companion. They arrived here Sept. 15th. They viewed the House where Mr Rice dwelt, and the place from whence the children were captivated; of both which he retained a clear remembrance; as he did likewise of several elderly persons who were then living; though he had forgot our language. His Excellency Gov Belcher sent for y^{m} who accordingly waited on him at Boston. They visited also Tarbell's Relations at Groton; then returned to us in their way back to Albany and Canada.

Coll. Lydius when at Boston a while ago said this Rice was the chief who made the speech to Gen. Gage (which we had in our public prints) in behalf of the Cognawagas, soon after the reduction of Montreal. This last may be further enquired into. As to the captivating: three persons who were present, and escaped the Indians are alive and testify to this acc^{t}. But asking y^{r} pardon for this tediousness, I am

May it please y^{r} Honor

Y^{r} Honr's most humble & obed^{t}

E^{B} PARKMAN.

WESTB^{O}, *May* 1769.

To His Hon^{r} L^{t} Gov^{r} Hutchinson

THE TEMPERANCE MOVEMENT AND FATHER THEOBALD MATHEW'S VISIT TO THE UNITED STATES, 1840-1851.

THE compiler of the fifth volume of the "Bullarium Capuccinarium" (edited 1748) begins his treatise on the province of Ireland (p. 271) with the following sad exclamation: "I am compelled to start the praises of this province with a bitter groan and with the tears of Jeremias the prophet when he committed to posterity the memory of Jerusalem's desolation: How doth Hibernia sit solitary that was full of people? How is the Emerald Isle become as a widow, and the former princess of provinces made tributary! Her roads and streets mourn because there are none that come to the feast; her priests sigh, her virgins are in affliction and she is oppressed with bitterness." Indeed, it was so. History records the systematic oppression of Catholic Ireland by Protestant England, and misfortune drove many of the oppressed to the excessive use of spirits.

Late in the eighteenth century a man was born, who afterward donned the Capuchin garb, was ordained priest and became one of the greatest benefactors of Ireland. This man was the Capuchin Father Theobald Mathew.

The Mathews were a prominent family at Thomastown in the county of Tipperary, and Theobald was the fourth of twelve children, being born October 10, 1790. At the age of twelve the pious boy was sent to St. Canice's Lay Academy, Kilkenny, and, in 1807, to the Seminary at Maynooth. Otto Kamshoff relates[1] that Theobald was dismissed one year after his entrance. But this dismissal brought on an entire change in the young student, and he decided to secure his salvation by joining one of the Religious Orders. At this time the Orders were emerging from the deep shadow of years of sorrow and oppression, and it was only a soul of heroic self-sacrifice that would join their ranks. Theobald asked the advice of the old Capuchins at Kilkenny, Fathers Murphy and Berry, who directed him to the Father Provincial at Dublin, Father Celestine Corcoran. He

[1] *Volksaufklärung*, No. 79, p. 5.

was received into the Order, and having completed his studies, Archbishop Murray ordained him to the holy priesthood, 1814. Kilkenny was his first field of labor; there his success, especially in the confessional, aroused the envy of some, and consequently his superiors transferred him to Cork, which city, henceforth, became the chief scene of his labors. His charity and patience in the confessional and his extreme kindness toward the poor, together with the gift of natural eloquence, won for him the admiration, love, and confidence of the people. Father Theobald saw that the two roots of evil were ignorance and sloth. In 1819, consequently, he instituted the St. Joseph Society for the instruction of poor children and for the visitation of the poor sick, and about the same time he established industrial schools for boys and girls. In 1832 the Asiatic cholera visited the city, and the admirable zeal of Father Mathew in the pestilence hospital increased the respect of the whole city for him.

How highly the other Capuchins esteemed their brother is best illustrated by the fact, that in 1828, he was appointed Provincial by Cardinal Micara, then Protector of the Capuchin Order; he was confirmed in this office by the General Sigismund in 1831 and June 5, 1839, the chapter assembled at Dublin re-elected him. On August 1, 1841, Pope Gregory XVI appointed him "Commissary Apostolic" of Ireland,[97] and for ten years more he was compelled to govern the Capuchin province of Ireland, until August 31, 1851. During his sojourn in America, he was relieved of that burden, being appointed first delegate of the province to Rome (*I Custos Romanus*).

Father Mathew had been elected director of the city workhouse, and it was in that place that he first saw the awful effects of drunkenness. After mature deliberation, and at the request of the other members of the board, Father Mathew initiated his world-renowned crusade against intemperance, at a meeting held on the eve of April 10, 1838. He himself took the pledge. He was at that time forty-eight years old and twenty-four years a priest. Within the first three

[97] Bullar. Cap., c. 100.

months 25,000 persons followed his example, and at the end of the year 1838 his temperance society already numbered 156,000. Within six years he enrolled five and one half millions! Father Mathew's work was not restricted to Ireland; he visited Scotland and England with similar results. Cardinal Wiseman, speaking at the consecration of St. Andrew's Church, Dublin, said of him: "An humble son of St. Francis has traveled your land preaching against a vice which was the greatest bane of your domestic happiness and spiritual welfare. His mission has succeeded beyond all human calculation."[1]

The fame of Father Mathew's splendid success had crossed the ocean, and consequently several American bishops invited the great Apostle of Temperance to inaugurate his work in the United States also. He applied to Rome for permission and some necessary dispensations, which being granted February 14, 1849,[2] he set sail on the *Ashburton* for America with two secretaries of the Temperance Society, Messrs. O'Meara and Mahoney. On July 2, 1849, he landed at Staten Island, in the harbor of New York, and the mayor and city extended to him a public reception: all the ships of the different nationalities were decorated, the cannons thundered a welcome, and a large parade conducted the distinguished guest to the Irving House, where the city had ordered apartments for Father Mathew. The press extolled his merits as a benefactor of the human race. After a prolonged stay at New York, Father Mathew proceeded to Boston where the famous Dr. Channing said of him: "History records no revolution like this; it is the grand event of the present day. Father Mathew, the leader of this moral revolution, ranks far above the heroes and statesmen of the times." The Father's health, which had begun to fail after a paralytical stroke in Lent, 1848, was an obstacle to his ardent zeal; at Boston he said: "I regret, yet not on my own account, that I can speak but in a manner unworthy of my noble friends around me, that I have not the strength, the eloquence I once had. Yet I do not complain; I glory in in-

[1] Franciscan Annals, 1903, 297.

[2] Bullar. Capucc., x. 219.

firmities, as they were produced in the efforts of temperance." At Boston the two prominent political parties, in favor of and against the abolition of slavery, sought in vain to draw Father Mathew over to their side. However, he avoided all political and religious controversy in his addresses, as he considered it his special mission to preach temperance to all. Some, however, of the Catholic clergy objected to this policy.[1] After New York and Boston he visited Philadelphia, where he was welcomed in Independence Hall; December 18 he was honored with a seat on the floor of the House of Representatives, and within the bar of the United States Senate at Washington; President Taylor entertained him at dinner. As an illustration how Father Mathew spent his days at that time we quote from the diary of his secretary O'Meara:

"Dec. 23, 1849. Arrival at Richmond. Father Mathew suffers much pain. Mass at 7 o'clock, followed by sermon and administration of pledge. 11 o'clock, followed second sermon before immense audience, principally non-Catholic, with good success. We assist at Mass of Thanksgiving, after which he preaches a third time. I am astonished. Two hundred new teetotallers. A few friends dine with us. After Vespers Father Mathew has a fourth sermon. The Protestants are surprised, and I can not see how the Father can stand such exertions."

Other places Father Mathew visited were Wilmington, Charleston, Mobile, New Orleans, Natchez, Vicksburg, Little Rock, Hot Springs, Nashville, Cincinnati, etc. Toward the end of October, 1851, he returned to New York and left the American shores on board *Pacific,* November 8, reaching Cork, December 6. The "New York Herald" said of him: "He visited twenty-five States of the Union, administered the pledge in over three hundred of the principal towns and cities, has added more than 500,000 to the long muster role of his disciples, and in accomplishing this praiseworthy object has traveled 37,000 miles."

It was evident to all that the once active apostle had come home to die. To be complete in our narrative we add here,

[1] Shea, Hist. 1843-1866, p. 187.

that the extensive institutions of charity begun by Father Mathew cost an immense sum of money, and that whilst he gave freely, the incoming alms were very meager, owing to the poverty of most of his followers. His own relatives lost much through him as they owned several breweries and distilleries. Thus Father Mathew was brought into trouble by his charity, as he had contracted obligations which he found himself unable to fulfil. He tells us in his diary, that he was offered large sums whilst in England, but wishing to act independently he generally refused them. Thus it came to pass that one day Father Mathew was threatened with incarceration on demand of the factory which furnished the medals of the Temperance Society. He was at once released, yet some pecuniary troubles remained and caused him to ask his superiors for permission to draw up a will to secure a satisfactory settlement of all affairs after his death. Pope Pius IX, however, through the Propaganda, declined to give the necessary dispensation (March 11, 1853) as being incompatible with the rule of the Order.[1] Queen Victoria ordered an annuity of about $1500 to be paid to him; this and other gifts put an end to his difficulties.

We have already stated that at last the health of Father Mathew gave way. A visit to Madeira in 1854 brought no relief, and the great Apostle of Temperance passed to his eternal reward at Cork, December 18, 1856. He was buried from the Capuchin church of the Holy Trinity in the same cemetery where thirty-four years before he had buried so many poor who died during the pestilence. Over 50,000 people took part in the funeral procession. All Ireland bewailed him; his tombstone bears the inscription:

Father Mathew,
The
Apostle of Temperance.
Born 10. Oct., 1790.
Died 8. Dec., 1856.
May he rest in peace.

[1] Bullar. Capucc., x. 282.

Eight years after his death the city of Cork had a monument erected to its benefactor. The most beautiful monument to Father Mathew, however, is not of stone or iron, but the temperance movement which has outlived him. The temperance societies originated by him have been approved by the Holy See and enriched with many indulgences.[1] Unfortunately when the great reformer lay in his coffin, the few and mostly old Capuchins of Ireland were unable to take up and to keep in honored prominence the mighty movement; but twenty-two years later able hands gave to the work a permanent form.[2] The centenary of the birth of Father Mathew was celebrated at the convent and church of the Holy Trinity of the Capuchins at Cork, October 9, 1890. The Pontifical High Mass was sung by the Rt. Rev. Bishop O'Callaghan, of Cork, a member of the Dominican Order, and amongst the distinguished guests present was, besides four other bishops, the Most Rev. Father General of the Capuchins, Father Bernard. At the banquet the bishop celebrated Father Mathew's merits; in his response Father General made use of the following expressions: "As moderator of the Order of Capuchins, whose glorious member Father Mathew was, I have to thank you for the praises bestowed on our illustrious brother. What the good Father Mathew did is sufficiently known to you, and you will agree with me if I call him a man given by God to heal the sick, to feed the hungry, to support the needy, to console the afflicted, to recall the unhappy victims of a treacherous vice . . ." Three hundred thousand people marched in the parade the next day.[3]

On October 11, 1905, the bishops of Ireland assembled at Maynooth, under the presidency of Cardinal Logue, commissioned the Capuchins to preach anew the Temperance Crusade throughout the country.[4] Since then, during the whole year, the friars are scattered abroad in all parts of the country,

[1] Anal. Capuc. 1890, 255; 1902, 195.

[2] Franc. Annals, 1905, 243.

[3] Anal. Cap., 1890, 367 ff.

[4] Anal. Cap., 1905, 359.

furthering the temperance cause on a solid religious basis. "Everybody's Weekly" of February 1, 1907, said: "The mission of the Capuchins is everywhere attended with the most marvelous results. For the present, at any rate, drink is conquered, and the victory is, in places, complete."

FIRST CANADIAN MISSIONARIES AND THE HOLY EUCHARIST.[1]

By Rev. Thomas J. Campbell, S.J.

The first chapter of the history of the Blessed Eucharist in our part of the world would be an account of the attempt of the Bishops of Greenland to establish a Christian colony in America one thousand years ago. Unfortunately, however, we can not fix with any degree of certainty even the location of the famous Vinland, but as we know that not only priests but also bishops crossed the intervening sea, to look after their flocks, we are safe in concluding that the Holy Sacrifice was offered on these coasts with all the pomp and solemnity which the ritual requires when prelates officiate at the altar.

We obtain more definite information as we approach nearer to modern times. When England was still Catholic, Rut was sent out, in 1527, to explore the northern parts of the continent; his ship was the *Mary* of Gilford, and the chaplain of the expedition is described as "a canon of St. Paul's in London, a very learned man and mathematician." The ports of Newfoundland, Cape Breton and Norembega were visited, and men were sent ashore to examine the country. It is inconceivable that the "learned man and mathematician" should have remained on board the ship on such occasions, and especially that, in his capacity of priest, he should not have availed himself of the opportunity of celebrating Mass somewhere on the coast, so as to take possession of the land for Christ. The presence of this London canon on the *Mary* of Gilford also brings out the interesting fact that the Gospel must have been first preached here in the English tongue.

The journal of Jacques Cartier in 1536 furnishes us with

[1] Paper read at Montreal Eucharistic Congress, Sept. 8, 1910.

much valuable information about the subject with which we are concerned. We have, for instance, the following entry: "Before setting out, by command of the captain"—namely himself—"and with the perfect good will of the men, each one of the crew went to confession, and on Pentecost Sunday, May 6, 1535, we all received our Creator in the Cathedral of St. Malo, and were afterwards admitted to the choir, where the Bishop in his robes gave us his benediction."

Such was Cartier's prelude to his discoveries. He took with him two Benedictine monks as chaplains, Dom Guillaume le Breton and Dom Antoine, and he is careful to note the various places where he had them go ashore to celebrate Mass. The ugly Eskimos, whom nobody thought of, were the first to be honored; for Ferland tells us that Cartier entered the port of Ilettes, now called Brador, and then the harbor of Brest or Vieuxpont. The journal also notes that "Mass was said there on St. Barnabas' Day (June 11), for all the crew;" *i. e.,* no one was left on board the ship; but it does not tell us if any of the natives gathered around wondering at the solemn ceremony.

Of course, Mass was offered on shipboard whenever the weather permitted, and it is very probable that when "the vessel was driven for shelter into a beautiful and great bay full of islands, and with easy access and protection from the sea," the two monks did not fail to ascend the altar. It was then August 10th, the feast of St. Lawrence; in commemoration of the event Cartier named the Gulf after the saint. According to Ferland, that harbor was probably St. Genevieve, nine miles from Eskimo Point.

Cartier ascended the St. Lawrence, and one is tempted to ask whether when he climbed the hill which he called Mount Royal, he ordered the celebration of Mass, thus anticipating Maisonneuve by a hundred years. There is no record of his having done so, but the man who would go ashore among the Eskimos, for the first solemn *prise de possession,* might be counted on to do the same, when the Sault barred his further progress up the river; especially as he had decided that it was the best place to establish a city. His devotion to the Holy

Eucharist is very touchingly told in his description of the terrible winter which he was compelled to pass, at the foot of the Rock of Quebec.

Out of one hundred and ten of his men one hundred were down with the scurvy. "I therefore," he says, "placed an image of the Blessed Virgin on a tree, about a musket shot from the fort, and ordered that on the following Sunday all, both sick and well, who were able to go over the snow and ice, should make a pilgrimage thither, singing the seven psalms of David and the litany, to implore the Blessed Virgin, that she would deign to ask her dear Son to have pity on us. When the Mass was said and sung before the said image, I constituted myself Master Pilgrim to Our Lady who is prayed to at Rocamadour, promising to go thither if God would grant us the grace to return to France."

Though Henry Hudson was not of the household of the Faith, it may not be out of place to notice here that before venturing on his expedition to discover the Northwest passage, in 1609, he went with his crew, in solemn procession, to the Church of St. Ethelburga off Bishopsgate Street, London, where they received communion and implored God's help in their perilous undertaking; and ten years later, the devout and heroic Danish explorer, Jens Munck, who nearly perished amid the horrors of the Hudson Bay, had, as his chaplain, "a priest" who celebrated all the festivals of the Church and regularly made "the offertory for the crew."

Of course valid orders had not persevered in England when Hudson received holy communion, nor were the "offertories" of Munck's priest-chaplain the Mass; but both of these instances illustrate how the eucharistic traditions still lingered in both England and Denmark. It is consoling to see them connected with the first American explorations.

Then comes a gap of seventy years, and the next priests who appear in this part of the world were the two who went with de Monts to Acadia; one, the Abbé Aubry, who nearly lost his life in the woods, and shortly after returned to France; and another who died almost as soon as he landed. After them

comes the Abbé Flesche, who was decorated with the singular baptismal name of Joshua and who for the prodigality of his baptisms was recalled to France. Finally, on May 22, 1611, the Jesuits Biard and Massé arrived. All of these priests celebrated the Holy Mysteries frequently, if not regularly, for the conditions were hard and at times impossible; but there are two or three occasions which, on account of their picturesque surroundings, call for special notice.

The Commandant Potrincourt had quarreled with one of his officers, Du Pont, who had taken flight and was living among the Indians. As it was morally a very dangerous situation for the fugitive, Father Biard interceded, till the Commandant relented, and agreed to go in search of him. They found him on the other side of the Bay of Fundy, and after the reconciliation Du Pont went to confession on the beach; the Indians standing, at a distance, and wondering why he was so long kneeling at the feet of the priest. When the poor wretch was shriven, an altar was erected on the shore, and Mass was said at which Du Pont received his Easter communion. The place was known as La Pièrre Blanche, evidently Whitehead Point on the Grand Menan, off the coast of Maine.

There was another celebration of Mass under still more peculiar conditions. The younger Potrincourt had heard that there was a band of poachers plying their trade some distance up the St. Johns River, and he started out to find them. He arrived at night, saluted the fort and was saluted in return, and invited to land. Next morning he went ashore, and Father Biard celebrated Mass on the beach; the poachers, who were all Frenchmen, coming out of their defences to assist at it like good Christians. When all was over, Potrincourt, to the disgust and amazement of every one, suddenly announced that the men who had been kneeling around the altar with him, their hearts no doubt full of brotherly love, were his prisoners. Wild disorder, of course, ensued, which came near ending in bloodshed, but after a night and a day peace was restored, and Potrincourt sailed away with the priest to explore the coast of Maine.

On October 28, 1611, the little ship entered the Kennebec and ventured up the river. How far they went is not said. The Indians were suspected at first and kept at a distance, but were at last allowed to board the vessel for trade. Profiting by the opportunity, Biard took a boy with him, and went ashore to celebrate Mass. Meantime the red men became so riotous on the ship, that Potrincourt was several times on the point of ordering a general massacre. The thought of the priest at the altar, in the woods, was the only thing that prevented his action. Finally the chiefs called off the braves, and Father Biard clambered up the ship's side only to learn how near he had come to being killed, with the chalice in his hands. It is to be regretted that it is impossible to identify the place.

As the troubles increased at Port Royal, the Jesuits abandoned it, and settled at Mount Desert in the present State of Maine. There, says Bancroft, "in front of a cross in the center of the village, Mass was said, and the Roman Church entered into possession of the soil of Maine." But there were not many Masses said there. The English soon descended upon the colony and gave it over to the flames, taking away the priests to hang them in Virginia; a project which a merciful Providence prevented. The name St. Sauveur, which was given to the settlement, still remains, and has even been appropriated by the Episcopal chapel of the place.

It is somewhat surprising that, when Champlain brought over the Récollets in 1615, the first Mass was not said at Quebec, but further up the river, namely, on the Island of Montreal. Champlain himself tells us that "the Holy Sacrifice of the Mass was sung on the shore of the Rivière des Prairies with great devotion by Fathers Denis and Joseph, in presence of all the people, who admired the vestments, which were more beautiful than anything those people had ever seen, for this was the first time Mass was ever celebrated there."

It appears that Father Joseph LeCaron was very anxious to see the Hurons and hence as soon as he left the ship he hurried up to the Sault beyond Montreal. Champlain had followed him, and when LeCaron was on his way back they

met at a place where the Rivère des Prairies empties into the St. Lawrence. There they waited until someone was sent down to Quebec for the vestments and chalice. Unfortunately, the exact site where the important event took place has never been identified.

It is, of course, quite incorrect to say that this was the first Mass ever offered in New France, for twelve years previous to the advent of the Recollects, the priests who had come over with De Monts had officiated in Acadia; and Cartier's chaplains had said Mass at Quebec during the whole winter of 1536.

On June 26, 1615, Father Dolbeau offered the Holy Sacrifice at Quebec; Father LeCaron at Three Rivers on July 26; and Dolbeau at Tadousac in the early part of the same year. On none of these occasions is there mention of any particular solemnity, but when Father Paul arrived at Tadousac two years later, after a perilous voyage, the sailors hurried ashore to build a chapel, which they decorated as well as they could. While they were at Mass some remained on the ship, and after the elevation, the cannon boomed over the waters of the St. Lawrence and up the deep gorge of the Saguenay. Le Jeune was the first priest to celebrate Mass on the Isle Jésus. The Governor, Montmagny, was with him at the time.

There is a curious conflict of authorities about the first Mass that was offered at Quebec after the return of the French in 1632. The *Abrégé chronologique et historique de tous les pretres du Canada* pretends that a priest of the Missions Etrangères named Benoit Duplein, who could speak English, had remained in the city and had continued to say Mass during all the time of the Occupation. Unfortunately for this claim, the Society of the Missions Etrangères was not established until forty years later. The year 1632 was evidently mistaken for 1672, for at the latter date there was a Benoit Duplein of the Missions Etrangères in Quebec. Possibly, also, the writer was misled by the official Register of Quebec, in which it is said that a daughter of Couillard was baptized in 1631. She was

indeed baptized, but the officiating clergyman was the Protestant minister who had come to the city with the Kirkes in 1629.

The Couillard family probably thought it was the best thing they could do, especially as they saw that the parson was being brutally treated by Kirke, for having protested against the liquor traffic, and also for attempting to prevent the execution of some Iroquois captives. He was kept a prisoner for six months in the dilapidated Récollet convent, under the charge of fomenting rebellion among the soldiers. No doubt he was glad to see the French return to their possession. As for the Mass, Le Jeune, in the "Relation" of 1632, distinctly says that there was no priest in Quebec during the Occupation, and that the French who remained had not heard Mass for three years. It was he himself who said the first Mass, and it was celebrated in Couillard's house, on July 13th or 14th. The house had to be used, for the English had burnt the chapel in the *basse ville*.

After Champlain returned, piety reigned in Quebec, and Le Jeune writes that the scenes at Mass almost made him think he was home again in France. The church was crowded at all the services, the ceremonies were carried out with all possible solemnity, and the fervor of the first colonists resembled that of the first Christians. It should be noted, however, that it was a penal offence to be absent from Mass.

It is sometimes asked whether the old missionaries always celebrated Mass on their apostolic journeys. Sometimes they did, but often it was absolutely out of the question. Thus Father Jogues never offered the Holy Sacrifice during all the time he was in New York. It was evidently impossible, when he was carried thither as a prisoner, with his body slashed and his hands crippled and mangled. Nor could he have done so on his second visit, for he was warned to have nothing sacerdotal even in his appearance, and he went there as an envoy of the Governor, in the garb of a layman; and on the last and fatal journey, he took neither vestments nor chalice with him; for he intended only to remain with the Mohawks during the winter, and, as he said himself, to be "without the Mass and the Sacraments;" he was

captured at Lake George, and was killed almost as soon as he arrived at Ossernenon.

When Father Druillettes made his wonderful journey in a canoe from Quebec to Boston he was cordially received by the old Puritans, and he tells us that he was the guest of a Major Gibbons, who gave him a key to his room, where he might say his prayers without fear of being disturbed. Whether he availed himself of that seclusion to offer up the Holy Sacrifice he does not say. But as our only source of information is a public document, in which he had to restrict himself to an account of the official work which he was sent to perform, we can not expect to have any information on that matter of his fervent devotions. It might have compromised Gibbons.

It was evidently impossible for de Brébeuf and Chaumonot to have said Mass even once during their terrible winter journey of four months from Lake Huron to Niagara, and from there to where Detroit now stands, and then back to the place whence they had started. Almost every wigwam was either closed against them or drove them out into the snow. Millet, during his five years' captivity at Oneida, never said Mass.

In Marquette's exploration of the Mississippi, there is no mention, as far as we are aware, of his ever landing for that purpose; but there is a valuable bit of Eucharistic information in his account of his journey to the Illinois, in the following year. His two men, Pierre and Jacques, went to confession and received holy communion twice a week. They antedated the practice of the present day.

There is another notable example of frequency of communion in the accounts of the last terrible days of Father Ménard's life out on the shores of Lake Superior. The chronicle thus relates it:

"In the second winter an attempt was made to fish, and it was pitiable to see these poor Frenchmen in a canoe, amid rain and snow, driven hither and thither by the whirlwinds of these great lakes. They frequently had their hands and feet frozen, and sometimes they were overtaken by snow so thick that the man steering the canoe could not see his companion in the bow. But while destitute of bodily comfort, they were strengthened

by heavenly favors. As long as the Father was alive, they had Holy Mass every day, and confessed and received holy communion about once a week." The men succeeded in getting back to Quebec, but Ménard died further on, in the wilderness.

Of course when circumstances permitted, those great missionaries did not allow the opportunity to pass of saying Mass, no matter what intense suffering it caused them. Thus Albanel tells us that for four successive days on the Saguenay, while the tempest was howling in the bay, the fire was extinguished in the wigwam so as to prevent the priest from being stifled by the smoke, in which he would otherwise be obliged to stand, and then, in the almost insufferable cold that resulted, the Indians knelt around the rude altar until the priest had finished and the fire was again lighted.

Father Buteux, the apostle of Three Rivers, has left us some very graphic descriptions of these ceremonies in the wilderness. Thus, for instance, at the end of March, 1651, he started with a band of Indians for the Whitefish country. At night they slept in an excavation in the snow. Some soldiers who made that first day's journey with them, said it was like going into a sepulchre, and they turned back next day to Three Rivers, while Buteux and his Indians proceeded north. "On the fourth day," writes Buteux, "I said Mass on a little island. It was the first time the adorable Sacrifice was offered in these parts. There was a discharge of musketry at the Elevation, and after Mass a feast of Indian corn and eels.

"On the seventh day we walked from three o'clock in the morning till one o'clock in the afternoon, in order to reach an island where I wanted to say Mass, for it was Palm Sunday. I succeeded, but I had a share in the sufferings of the Passion of our good Master. My thirst made my tongue adhere to my palate. The extra burden I had to carry when my man left me aggravated my pains. The Indians saw my weakness during Mass and afterwards gave me some sagamité, made especially for me, which consisted of some dough boiled in water and with it the half of a dried eel.

"The thirteenth day was the hardest of all. We started out

at three in the morning, by horrible roads, through underbrush so thick that it was impossible to find a place for either our feet or our raquettes. I got lost several times because I could not follow the trail. We then reached some lakes where the ice was very slippery, yet impossible to walk on without raquettes, for there was danger of going through the ice; and on the other hand the snow and melting ice made our feet very heavy. At mid-day we stopped, and I had the happiness of saying Mass, which was my only consolation. There I found strength in my weariness. To revive me, for I was exhausted, they offered me a piece of beaver, which had been left over from the day before. I did not take it, but offered it to Our Lord, for I had not tasted meat from the beginning of Lent.

"The fourteenth day was Easter Sunday, the ninth of April, and I was very much consoled at the piety displayed by the Indians. Our little chapel, built of cedar and pine branches, was extraordinarily decorated, that is to say, each one had brought whatever pictures and new stuffs he had, and hung them here and there on the walls.

"After blessing the congregation with holy water and distributing the *pain bénit,* which was a piece of bread I had kept for that purpose, the chief made a speech to excite the devotion of his people. When communion and thanksgiving were over, and the beads recited, they came to offer me some little presents: one gave me a piece of fat elk-meat, another a partridge, and so on. They deprived themselves of these things to give them to me, in spite of the hunger that was gnawing their vitals, as well as mine."

There are many such heroic acts of homage to the Blessed Sacrament in those north woods during the wonderful career of Father Buteux. The incidents just related occurred at the end of his life. He was killed in those same forests shortly after, and his body was thrown into the rapids.

In Father de Crespieul's "Relation" we have a description of a Repository of the Blessed Sacrament in the forests beyond the Saguenay, which is worth reproducing here. "Our journey ended," he says, "at the Lake of the Cross, so called from its

shape. It was Holy Week, and the locality suggested that more than usual devotion should be displayed in the Adoration of the Holy Cross; and though it may excite astonishment, that for the proper celebration of the most august mysteries of our religion, we were able to find room in our poor cabin for everything that conformity with the Church requires during Holy Week, yet we accomplished it, in order to bring our winter to a happy end, and to consecrate those rocks and mountains by all we possess of what is holiest and most worthy of veneration. Thursday, Friday and Saturday of Holy Week converted our forests into a chapel, and our cabin into a repository, where very few of the ceremonies observed at the time by Christians were omitted by our Indians. Above all they showed profound respect, and maintained religious silence in the cabin in which the Blessed Sacrament was placed during the night, between Thursday and Friday, and in the depth of that desert this august mystery was honored without ceasing, by continual prayer, which suffered no interruption in the darkness of the night. Easter Sunday crowned it all by a general communion."

It may be noted that the Assouapmouchouan, which empties into the Saguenay, had been called the River of the Blessed Sacrament by Father Dablon, in 1660. Jogues had so called Lake George, in 1646. These were acts of homage to the Holy Eucharist.

The question naturally arises how did they procure wine for the Mass in these solitudes? Of course they had to carry it with them on journeys such as we have been describing. But in their ordinary places of abode they made it out of the wild grape. We read in Sagard (v. I, 228) that "when our little barrel of wine gave out, as it soon did, for it held only two pots full, we made wine from the wild grape. Our wine press was a mortar, and our strainer one of the altar linens. We could make only a limited amount, for our tub was nothing but a bucket made of bark. The pressed grapes we mixed with sugar, and made into a confection to eat on recreation days, or to give to any of our compatriots who might visit us. They could take a little of it on the point of a knife."

There are not many instances recorded of the seizure of the priests' vestments by the savages. The chalice and vestments of the Recollect Viel, who was drowned at Sault-au-Récollet, were taken but recovered; the latter, however, were in rags, the Indians having used them for decorations.

When le Maitre, the Sulpician, was beheaded near Montreal, a savage was seen shortly after, clothed in the priest's vestments, strutting defiantly before the French palisade. The chalice of Chabanel, who was murdered on the Nottawasaga River, was given to the assassin's mother, but as a great many misfortunes befell the family, she threw it into the river. Doubtless, the Indians who killed de Brébeuf and Lalemant, carried off the sacred vessels, though nothing is said of it in the "Relations." But we know that everything that could be found in Rasle's chapel was seized by the English and brought to Boston. His crucifix and "the strong box," in which he probably kept his chalice, are now in the museum of Portland, Maine. Finally, somewhere at the bottom of the Ottawa River there is, if it has not rotted to pieces meantime, a box full of altar furniture. The canoe in which it had been put was upset, and though the heroic young Indian Armand, who was in charge of it, clung to it as long as he could at the risk of his life, it was torn from his grasp by the torrent and disappeared.

We do not know if the nuns at Quebec made any of the vestments, but we have a record of one devoted sister of the Hotel Dieu, of that city, who supplied chalice palls for the missions for the space of forty-two years; from 1717 to 1759. In each pall she would insert a prayer, and an invocation such as *Justifica nos, Dealba nos, Vivifica nos.*

There is a very interesting fact with regard to the Holy Eucharist in Canada which is not generally known, *viz.*: that the first book written by an American missionary, in this part of the world, was on the Blessed Sacrament. It was by Father Charles Lalemant, the first Jesuit Superior of Quebec, and is entitled *La Vie Cachée de N. S. Jésus Christ en l'Eucharistie.* It was published in 1660, in France, and during the author's lifetime went through three editions.

On the voyage across the ocean, which sometimes lasted two or three months, the priests never omitted to say Mass when the weather permitted. Sometimes, indeed, the ritual was carried out with great pomp and solemnity. Thus, in the *Life of Father Ménard,* we have a description of a Corpus Christi procession on shipboard that is worth quoting:

"Great piety," he says, "reigned among the crew, but the devotion was most conspicuous on the feast of the Blessed Sacrament. A magnificent altar was prepared in the cabin of the Admiral, the crew erected another at the prow of the ship, and Our Lord, desirous to be adored upon the unstable element, gave us a calm so perfect that we could imagine ourselves floating on a pond. We formed a really solemn procession. All took part in it, and their piety and devotion prompted them to march in excellent order around the deck. Our Brother Dominique Scot, wearing a surplice, carried the cross; on either side of him were two children, each holding a lighted torch; the nuns followed in angelic modesty with their white wax tapers; after the priest, who carried the Blessed Sacrament, walked the Admiral of the fleet, and then came the whole crew. The cannons made the air and waves resound with thunder, and the angels took pleasure in hearing the praises that our hearts and lips gave to their and our Sovereign King."

The priests frequently went as chaplains in the wars against both red and white enemies. Indeed, Champlain lays it down as a captain's first duty to have a priest on board his ship on every voyage. Fathers Raffeix and Albanel were on the Mohawk raids in 1666, under de Tracy and Courcelles, and probably said Mass at the place of Father Jogues' martyrdom; Enjalran was seriously wounded in de Denonville's attack on the Senecas; Rasle was with the Abenakis in their fights with the English; Silvy, Dalmas and Marest accompanied Iberville, both on his snow shoe journey to Hudson Bay, and in his attacks by sea. One of them, exhausted by his labor, was recalled; another was murdered, and the third was carried to England as a prisoner. It is of interest to know that in Iberville's splendid fight in Hudson Straits, where with a single ship, he sunk one English

vessel, captured a second, and put the third to flight, his chaplain was a Jacobite priest, Father Edward Fitzmorris, of Kerry, about whom, however, no further information is forthcoming.

Perhaps the most splendid deed of heroism that has illustrated the history of Montreal is that of Dollard and his seventeen companions, who in 1660, by the sacrifice of their lives saved the entire country from destruction. Their self-immolation has an intimate connection with the Holy Eucharist, for before going out to battle, they made their wills, bade farewell to their friends, and received holy communion. It was their Viaticum. Thus strengthened they set out joyfully against two hundred Iroquois who were descending the Ottawa. The fight took place at the Carillon Rapids; the Frenchmen, behind a battered stockade, which they found there; the Iroquois swarming up from their canoes in the river. Day after day, and night after night, the struggle continued; the defenders always falling on their knees to thank God after each repulse of the enemy. Dead savages were piled high on each other outside the fort, until at last a reinforcement of five hundred Indians came up the river. Then the slaughter began, and when the conquerors entered the palisades there were only five Frenchmen alive, and they, all mangled and bloody, were led away to a horrible death. But the victory was won. The Iroquois abandoned their plan of destroying simultaneously the colonies of Montreal, Three Rivers, and Quebec, and sullenly withdrew to their own country, astounded at the resistance of these warriors who had consecrated themselves to death in the blood of Jesus Christ.

It was the spirit of Montreal in those days; for the city began its life with the memorable First Mass, on the river bank, at Place Royal. That historic scene, in 1642, has been depicted in glowing canvas on the walls of the Cathedral, and on the imperishable bronze of the statue of Maisonneuve. But for a visitor here the usual sordid conditions of the Place Royal are not at all in keeping with the sacredness of the memory it evokes, and the mean and meager and half-hearted inscription on the facade of the Custom House, announcing that after a religious ceremony Maisonneuve established the city, is almost a shock for

one who knows how the event of the Sacrifice of the Mass was essential to the first throbs of life that pulsed through the heart of that essentially Catholic colony.

However, the Sacred Host was that day elevated above the island, as it had been at Quebec, one hundred and six years before. From those two sanctuaries it was carried aloft by heroic missionaries over the mighty rivers and lakes of the vast country, through almost impenetrable forests and across ice-clad mountains, proclaiming as it passed, the message of Christianity and civilization, until to-day it is exposed on the altars of an uninterrupted line of splendid cathedrals that stretch from the Atlantic to the Pacific. When the old Jesuit missionary erected the cross at the cataract of Niagara he wrote upon it, *"Christus vincit, regnat, imperat."* That declaration sees its fulfilment to-day in Canada, and it has been brought about by what is Christ's chief instrument, the Adorable Sacrament of the Eucharist by which He conquers, reigns and governs.

UNIV. OF MICH.



C. A. Goessmann

CHARLES ANTHONY GOESSMANN.

By Frederick Tuckerman.

Charles Anthony Goessmann, the eminent chemist, the broad-minded student of Nature, the lovable man, ended his life of fruitful work on the 1st of September last, in the eighty-fourth year of his age.

He was one of the notable group of European scientists who, some two generations ago, found a home in the United States. Conspicuous among those who have left a deep impress on science were Engelmann the botanist, Agassiz the naturalist, Pourtalès the zoologist, Guyot the geologist and physical geographer, Lesquereux the paleo-botanist and bryologist, and Goessmann the chemist.

The Goessmanns came originally from Spain, where the name was spelled Guzman. About 1520 they passed into Germany, in the train of the Emperor Charles V., and became seated in Hesse. They were landed proprietors from the first, and not a few entered the Church and the army. The branch from which Dr. Goessmann sprung had long been settled in the ancient town of Fulda, the seat of a famous monastery established by St. Boniface, the apostle of Germany, and selected by its founder as the place of his burial. Joseph Goessmann of Fulda and later of Fritzlar, grandfather of Charles Anthony, was a judge of the higher court of Hesse, chancellor of the diocese of Fulda and a man of much influence in his day. He was on intimate terms of friendship with Georg Friedrich Heinrich, reigning Prince of Waldeck-Pyrmont, great-grandfather of the present Queen of Holland, and the little summer-house in his garden at Fritzlar, where the Prince and he played their weekly game of chess and drank their coffee, may still be seen.

The wife of Judge Goessmann was Fräulein Kaiser, a

woman of rare mental vigor and brilliancy. Of her three brothers, one established the chair of social law (now political economy) at the University of Graz; another became vicar-general of the diocese of Fulda; and a third was an officer in the imperial army. Wounded at the battle of Wagram, he was raised by the Emperor to honorary life membership in the Noble Imperial Guard of Austria as a reward for singular bravery and courage. The three daughters of Judge Goessmann were known to their contemporaries as the "three beautiful sisters." Two of them became ladies-in-waiting at the court of the Electoral Princess of Hesse-Kassel, and subsequently married respectively Baron von Mumm and Baron von Borke, officers in the German army.

Heinrich Goessmann, son of Joseph and father of Charles Anthony, was born at Fritzlar, Hesse-Kassel, and passed much of his life there. In his youth, with his elder brother Philip, he served as a volunteer in the war against Napoleon in 1815. A graduate in medicine of the University of Marburg, he numbered among his fellow-students Friedrich Wöhler, the chemist and discoverer of organic chemical synthesis, with whom he formed a close and lasting friendship. From Marburg he proceeded to Würzburg, where he spent two years at the University and hospital, and where he enjoyed the instruction of Ignatius Döllinger, the founder of embryology, teacher of Agassiz, and father of Dr. Johann v. Döllinger of Munich. Dr. Goessmann subsequently became medical examiner and health officer for several districts of Prussia, and in recognition of his services was made a medical councillor by the late Emperor William. In addition to this distinction the University of Würzburg conferred upon him the honorary degree of Doctor of Medicine.

The life and work of Charles Anthony Goessmann falls naturally into three well-defined periods. The first period ended in 1857 with his departure from Göttingen; the second, the shortest, terminated in 1868 with the call to Amherst; and the third comprised his two score years of service here as Professor in the College and Director of Research. During

the first period he made his most important researches and discoveries in theoretical chemistry, organic and analytical. The second period was marked by investigations in technical and industrial chemistry, particularly in its relations to the sugar and salt industries. The third and last period was devoted almost entirely to agricultural chemistry, a branch of chemical science in which he was a pioneer and leader in this country.

Karl Anton Goessmann, the third and youngest son of Medizinalrath Heinrich Goessmann and Helena Henslinger-Boetinger his wife, was born on the 13th of June, 1827, at Naumburg, in the electorate of Hesse-Kassel. Carefully nurtured, he received his early training first in his native place and later in the Gymnasium of Fritzlar—whither his father had moved when the son was seven or eight years old—where he passed through the curriculum, attaining remarkable proficiency. His mother, an excellent woman of great piety, looked after the culture of her four children, and had she lived until Anton's manhood (she died when he was fourteen years old) he would probably have entered the Church—thus following the example of his maternal uncle, who was attached to the Dom Chapter of Fritzlar. The "priest-uncle," as he was fondly called, was the instructor, mentor, companion and idol of his kinsfolk.

As a boy Anton was fond of pets and flowers. His spare hours were spent in roaming about the woods and hills in search of objects of natural history, and he delighted in books of travel and adventure. On leaving the gymnasium young Goessmann, like Liebig and the eminent French chemist Pelouze, first became interested in pharmacy. He pursued his studies with a kinsman at Kassel and later at Göttingen, and in due time passed the state examination required to qualify one to practice as a pharmacist.

Inheriting, however, his father's love of science, and anxious to perfect himself yet further, he entered the University of Göttingen at Easter, 1850, where his father's friend and fellow-student, the celebrated Wöhler, then at the height of his

world-wide fame, filled the chair of chemistry. Here, during the next three semesters, he heard, besides Wöhler and Wiggers in chemistry, Bartling in botany, Weber, the renowned physicist and revolutionist, in physics, and Sartorius von Waltershausen in geology and mineralogy. Thus was laid a broad foundation for his future life-work.

At the close of the summer semester of 1851, Goessmann, having fully decided to leave Göttingen and follow the calling of a pharmacist, went to take leave of his teacher. Wöhler, discerning in his young friend those endowments and aptitudes of mind which promised success in the field of science, urged upon him the expediency of abandoning the vocation of pharmacy and devoting himself to science. Happily the suggestion was followed. Thus chance seems to play an important part in determining the course of a man's life. Soon after this he became the assistant of Professor Staedeler, who was then lecturing on physiological chemistry.

In 1852, during the dekanat of Geheimer Hofrath Ritter, Goessmann presented a dissertation, *Ueber die Bestandtheile der Canthariden,* and in December took his degree as Doctor of Philosophy. This was his first scientific paper and stamped its author as an original investigator of marked ability. Soon after this he was appointed privatdocent, becoming successively second and first assistant to Wöhler. Between the years 1851 and 1857 he lectured on organic and technical chemistry, had charge of the analytical instruction, and taught pharmacy to the medical students. It was during this period that Dr. Goessmann made his most important researches and discoveries in organic and analytical chemistry. The results of his memorable research on the constitution and production of leucin were at once communicated by Wöhler to Jean-Baptiste Dumas, Perpetual Secretary of the French Academy of Sciences, and published in the *Comstes rendus.* This important contribution to knowledge also obtained him the distinction of associate membership in the Physico-Medical Society of the University of Erlangen. The results of these various investigations—some twenty-four in all—first appeared

in Liebig's *Annalen,* and established his reputation as a productive and brilliant investigator.

In September, 1854, the Society of German Naturalists and Physicians met at Göttingen. At this meeting Dr. Goessmann joined the society and read a paper entitled *Ueber Leucin und Essigsäure-Aldehyd.* The following year he attended the meeting at Vienna, where he made the acquaintance of Anton Schrötter, Professor of Chemistry in the Royal and Imperial Polytechnical Institute and General Secretary of the Imperial Academy of Sciences, and of other noted men of science. During the years 1855 and 1856 Johann Lukas Schönlein, the eminent pathologist and physician to Frederick William IV., had endeavored to establish at the Charitè Hospital in Berlin a laboratory for research in physiological and pathological chemistry, and Dr. Goessmann was offered the directorship. Had this project succeeded, it would have been very gratifying to him, as he wished to devote himself to animal chemistry—a field of inquiry in which he had already achieved notable results. Owing, however, to the opposition of Mitscherlich, to whom the matter was referred by the Minister of Public Worship and Instruction, the project was abandoned.

While a teacher at Göttingen he numbered among his American pupils and friends Caldwell of Cornell, Chandler of Columbia, Clark of Amherst, Engelhardt of Syracuse, Joy of Union, Mallet of Virginia, Nason of Rensselaer, and Pugh of Rothamsted, England. Professor Geuther of Jena was likewise a pupil of his and his immediate successor at Göttingen. The testimonials he received bear witness to the esteem in which he was held by his fellow-workers and students. His pupils presented him with a silver loving-cup, bearing the following inscription: *Ihrem verehrten Lehrer Dr. A. Goessmann die Practikanten des Chemischen Laboratoriums Göttingen 26ten März,* 1857. One of the most gratifying testimonials which he received was a beautiful balance from his American students inscribed with their names. Wöhler, his lifelong friend, gave him, amongst other tokens of regard, the

portfolio used by Berzelius and himself for carrying notes and manuscripts during their geological and mineralogical tour through Sweden and Norway in 1824. It was a distinguished company, and included also Hisinger and Arfvedson the mineralogists, Retzius the chemist, Brongniart the chemist and mineralogist, Oersted the founder of the science of electromagnetism, and Sir Humphry Davy, the natural philosopher.

In March, 1857, notwithstanding the promise of further advancement, Dr. Goessmann left Göttingen. He was led to this step partly because of an urgent request from the Eastwick Brothers of Philadelphia, former pupils of his in technical chemistry, to visit America and assume the chemical direction of their extensive sugar refinery, but chiefly because it was in accord with the advice of his revered teacher Wöhler, which was "to see something of the world and study the great industries." "Unfortunately, I am to lose him," wrote Wöhler to Liebig at this time, "for five years my assistant and known to you through his works."

Granted a two years' leave of absence, with the privilege of resuming his position at Göttingen on his return, he spent the next few weeks visiting the leading German universities, and also many manufacturing and industrial establishments in Germany, France and England. During this tour he met the leading chemists of the Continent. He saw Bunsen at Heidelberg, Erdmann at Leipzig, and Fehling at Stuttgart. At Munich he met Pettenkofer and Buchner, but above all Liebig, the latter, unless we except Wöhler, the chief chemical figure in Europe. At Berlin he met Eilhard Mitscherlich, known by his discoveries in isomorphism, and the highly accomplished analytical chemist, Heinrich Rose, both, like his illustrious teacher, pupils of Berzelius, the founder of modern chemistry. To this brilliant constellation of scientists should be added Christian Friedrich Schönbein, the chemical physicist and discoverer of gun-cotton and ozone, Anton Schrötter, noted for his researches on phosphorus, Aug. Wihl. Hofmann, Rammelsberg, and the French chemist, Henri Sainte-Claire Deville. These he met, and many other scientific workers, and by all

was cordially welcomed, his notable achievements and discoveries in organic chemistry having already made his name familiar to them.

On the 12th of May, 1857, Dr. Goessmann embarked at Southampton, on the steamship *Ariel,* for America; and soon after his arrival entered on his duties at Philadelphia as chemist and superintendent of the Eastwick Sugar Refinery. He at once began an investigation of the Chinese sugar-cane (*Sorghum saccharatum*), the results of which were published both in this country and Europe, and led to his being chosen as an honorary member of the New York State Agricultural Society. Both from a chemical and economic standpoint this elaborate research is one of the most valuable made in this country respecting our knowledge of the plant and its products, its method of cultivation, and the preparation of sugar and syrup from its juice.

While at Philadelphia he received a call to succeed Otto in the chair of chemistry at the Collegium Carolinum (now the Polytechnic Institute) at Brunswick, Hanover; and likewise appeals from Wöhler and others to return to Göttingen. But before his leave of absence had fully expired he had definitely resolved to remain in this country.

In December, 1860, he resigned his position at Philadelphia and went to Cuba, where he visited many plantations, witnessing the working of the sugar-cane and thoroughly investigating the processes of manufacturing and refining sugar in the island. Although strongly pressed to remain in the West Indies, he returned to the United States the following March, and in April accepted the position of chemist to the Salt Company of Onondaga, near Syracuse, New York, then recently organized. The next year he was sent to Saginaw, Michigan, to examine the brines and saline deposits. Five years later, in 1867, he made two visits to Canada, the first the latter part of June and the second the last of December, for the purpose of ascertaining the extent of the saline resources and the quality of the brines, especially at Goderich. In November, 1866, at the request of the American Bureau

of Mines, he visited Petite Anse Island, Louisiana, where he remained several months, studying the conditions and commercial relations of its rock-salt deposit. While at Syracuse he invented a method for manufacturing pure salt, which revolutionized that industry and the dairy interests dependent upon it.

In 1862 Dr. Goessmann published his earliest paper on salines. This, the first of a series of reports to the State Superintendent of the Onondaga Salt Springs on the chemical composition of the brines, was followed by reports on the brines of Michigan, on the rock-salt deposit of Petite Anse Island, Louisiana, on the salt resources of Goderich, Canada, and by other contributions to the chemistry of mineral springs and natural brines. In the earlier years of his residence in Syracuse he also filled the chair of chemistry and physics at the Rensselaer Polytechnic Institute at Troy, an office to which he had been elected in 1861. This professorship he resigned in 1864, being succeeded by Dr. Henry B. Nason, a former pupil at Göttingen.

We now come to the third period of Dr. Goessmann's professional life. In June, 1868, he was invited by the Trustees of the Massachusetts Agricultural College to the Professorship of Chemistry, recently founded by them. In December he entered on his duties. He was forty-one.

Says President Clark at this time, in an address on the work and the wants of the college before the State Board of Agriculture, meeting at Amherst: "The Professor of Chemistry is not here. He is coming on Friday. I am very sorry he could not be here to-day, for I would like to have you see him. He is a hearty, full-blooded, wide-awake, nervous German of a temperament something like Agassiz's. We were fellow-students in a German university twenty years ago, and he was one of the best students of his time." "I know of his work as a scientific chemist," said Professor Agassiz at the same meeting, "and I do not believe that you could have had a better appointment. I believe that the gentleman is not only fully competent to fulfil his duties with honor to the institution and credit to himself, but I believe he is one of those men who will

advance his science also, if he is not overburdened with local duties and with teaching. He is a foreigner. It is not a very dangerous thing to take professors from foreign parts. I am such a one, and I have in a measure succeeded in making myself a native American."

The college had but just started. It was, moreover, a creation of a new type and was feeling its way. A department of chemistry could hardly be said to exist. There was, to be sure, a modest building called the chemical laboratory, but it possessed neither apparatus nor furniture, and was used as a gymnasium. Dr. Goessmann entered on his duties with zeal. He not only organized and established this department on a firm and solid basis, laying the foundation broad and deep, but from the first he stamped his influence and personality on the structural growth of the college, and was a guiding and controlling spirit in shaping its policy. The reputation which the institution attained, almost from the beginning, was in large measure due to him. For fifteen years he gave unaided all the instruction in chemistry and chemical physics, both in the class-room and the laboratory. It was not until 1884, two years after the experiment station had been regularly organized, that an assistant professorship was established, thus relieving him of much tutorial work and some other college duties. He still continued, however, to lecture to the senior class on the chemistry of fertilizers, the commercial industries, and on organic chemistry.

Agassiz had insisted that there should be more than one professor of chemistry, so that each should have some time to make investigations; "for, believe me," he says, "the professor who is exhausted by teaching cannot even learn what others do to keep up with the times, still less contribute to the advancement of knowledge in his science." Fortunately Agassiz's fears proved to be groundless. Goessmann's sturdy industry and scientific activity were immense, and the yearly output of the department in contributions far exceeded that of all the others. Chemical work was always in progress in some form. It should be remembered, too, that all the time he carried on

a large and exacting correspondence with promptness, read papers, delivered public lectures, and attended to the analytical work of his private laboratory. How nearly the development of the chemical department has conformed to the ideal which he had in mind when he began his work, we do not know; but certainly in no department has the total expansion of opportunity been greater or the results more gratifying than in this.

His first year at Amherst was marked by two memorable papers. The first, "On the Chemistry of Common Salt with Reference to Our Home Resources," was read at the Northampton session of the National Academy of Sciences. The second, "On Salt and Its Uses in Agriculture," delivered before the State Board of Agriculture, was his earliest paper on fertilization and, also, his first direct contribution to agricultural chemistry.

An agricultural experiment station, having as its aim systematic research for the improvement of agriculture, has existed at the college—in fact if not in name—since 1870. In that year Dr. Goessmann began a series of experiments with the sugar-beet, and the published results of this investigation were its first fruits. As we now look back on those early years we marvel at their productiveness, at the scope and quality of the work, and all the more as no provision then existed for meeting the necessary expenses of such operations.

These early experiments conducted by Dr. Goessmann were directed to the cultivation of the sugar-beet for the purpose of learning which varieties were best adapted to our soil and climate for the production of sugar and syrup from the root. They were carried on between 1870 and 1874, and the reports constitute an important contribution to our agricultural literature. At the time they attracted wide attention, both in this country and Canada, and led to scientific experiments under his direction in New York and the Dominion, the latter at the request of the Department of Agriculture and Public Works of the Province of Quebec. He demonstrated conclusively the feasibility of beet-sugar production in the United States.

In 1873 Dr. Goessmann made an exhaustive report on

commercial fertilizers to the Massachusetts State Board of Agriculture. Able and full of valuable facts and suggestions, it was pronounced the most important essay on that subject which had yet appeared in this country. One of the immediate results of the discussion induced by this report was the enactment of a law, the first of its kind in the United States, regulating their manufacture and sale; or, in the trenchant language of Dr. Goessmann, its author, the object of the law is to compel the dealers in these articles *"to state what they sell and to sell what they state."* This report and the succeeding one were declared by Marshall P. Wilder "as worth more to the Commonwealth than all that had been expended for the maintenance of the board since its first organization." This law for fertilizer control has served as the model for similar legislation in many other states, and was the forerunner of the present National Food and Drug Act. With its passage Dr. Goessmann became Chemist to the State Board of Agriculture, State Inspector of Commercial Fertilizers, and *ex officio* a member of the Board. The Board of Agriculture at that time numbered among its members Marshall P. Wilder, Leverett Saltonstall, Charles S. Sargent, George B. Loring, Richard Goodman, Edmund H. Bennett, Charles L. Flint and Paul A. Chadbourne, President Chadbourne having been chosen to fill the place left vacant in the Board by the death of Louis Agassiz.

In 1874 he began a systematic investigation, extending over six years, of the chemical and physical conditions of the salt marshes of the state, especially above the mouth of Green Harbor River in the town of Marshfield, and showed the best method of reclaiming and subduing them and making them available for tillage. The same year he made a thorough examination and trial for agricultural purposes of the South Carolina phosphates, both in the raw state and after treatment with acids. In 1876 and the two following years experiments with fertilizers upon sugar-cane were carried out under his direction at Calumet Plantation, Bayou Têche, Louisiana. While Professor Koch of Berlin was carrying on investigations

respecting the bacillus of tuberculosis, Dr. Goessmann was studying the relation of fertilizers to certain diseases of plants, hitherto supposed to be parasitic in origin. In 1878 appeared a valuable paper on the effects of girdling upon the quality of grapes; and this was soon followed by a report on the growing of Minnesota early amber cane in Massachusetts and the manufacture of sugar from its juice. He was associated with President Clark and Professor Peabody in the study of the circulation and flow of sap in plants and other phenomena of plant growth, and with Professor Stockbridge in the study of special fertilization and the behavior of soil waters. Other noteworthy contributions of scientific and economic interest, too numerous to be touched upon here, distinguished this period and the years which followed it.

In 1878, at the suggestion of Dr. Goessmann, the Massachusetts Experiment Station was established at Amherst. From this, which was merely a private enterprise, sprung the Massachusetts Agricultural Experiment Station, the latter being established by act of the Legislature on the 12th of May, 1882. The Board of Control of the new station organized for work in July, and in November Dr. Goessmann was chosen Director and Chemist, retaining the former office until 1895. During that year the Massachusetts Station became merged in the so-called Hatch Experiment Station of the college, and he retired from the directorship. Happily, the "Hatch" has since been dropped and the earlier and more euphonious name restored.

In July, 1880, he attended a convention of the leading agricultural chemists of the country held at Washington, D. C. At this meeting a permanent organization was effected under the name of the American Association of Agricultural Chemists. Of this newly-formed body he was elected president. In agricultural chemistry Dr. Goessmann was a pioneer and leader in America, and his election as its first president was a fitting recognition of his services and contributions to that branch of chemical science. Earlier in the year he had been tendered the position of State Chemist of North Carolina,

which, however, he declined. In 1881 and 1882 he served as a member of a committee appointed by the National Academy of Sciences to investigate and report on the results of certain experiments on sorghum-sugar culture in the United States. From 1883 to 1904 he was analyst to the State Board of Health of Massachusetts, and since 1886 chemist to the Bay State Agricultural Society.

Dr. Goessmann was a member of several of the leading scientific societies of this country and Europe. In 1854, while at Göttingen, he joined the Society of German Naturalists and Physicians. In 1855 he was elected an associate fellow of the Physico-Medical Society of the University of Erlangen, in recognition of his important contributions to the knowledge of the composition of leucin and its compounds. In 1861 he was chosen an honorary member of the New York State Agricultural Society for his valuable researches respecting the nature of the Chinese sugar-cane. In 1865 he was elected a corresponding member of the New York Academy of Sciences. In 1869 he joined the American Association for the Advancement of Science, and in 1875 became a fellow of the same. He joined the American Chemical Society at its inception in 1876, and served as vice-president in 1882, and as president in 1887. In 1889 he was elected a corresponding member of the Massachusetts Horticultural Society. He was also a member of the American Metrological Society, and in 1893 of the Advisory Council on Chemistry of the World's Congress Auxiliary of the Columbian Exposition. In 1889 Amherst College honored him and itself by conferring upon him the degree of Doctor of Laws.

Dr. Goessmann was a frequent lecturer, especially before the state boards of agriculture and the agricultural and horticultural societies. He lectured before the Massachusetts Board of Agriculture on nitrogen plant-food; on the effect of chemical salts on the carbohydrate contents of plants and the quality of the fruits; on the system of preserving green food in silos; on the influence of chemistry in the development of a rational system of stock-feeding; on mineral constituents in

plant growth; on the rotation of crops; and on the rational fertilization of garden crops and fruits.

In August, 1899, Dr. Goessmann, accompanied by his wife and daughters, revisited the Fatherland after an absence of more than forty years, remaining abroad until the following summer. This was his first vacation for thirty years, or since the call to Amherst in 1868. He went also as an honorary representative of the United States Department of Agriculture to investigate the condition of the beet-sugar industry in the German Empire. He was likewise a delegate to the unveiling of the statue of Lavoisier in Paris. He went, however, with the intention of doing but little scientific work, and finding pleasure among friends old and new.

He returned in June, and was soon again occupied with his work, aware that the students, whom he had gathered about him and trained, were capable of taking up the lines whenever he should lay them down. In 1905 he was made Honorary Director, but he continued to supervise the chemical work of the Experiment Station until June, 1907, when he was made Expert Consulting Chemist and retired on a pension granted by the Trustees of the Carnegie Foundation. In 1908 he became Professor Emeritus.

On his eightieth birthday, which marked the completion of forty years of service to the college, his former students far and near united to honor him. At the alumni dinner in Draper Hall, on June 17, 1907, he was presented with a highly decorated stained window, to be hung in his study, on which is written:

To
Karl Anton Goessmann
of Naumburg Fritzlar and Göttingen,
Chemist, Teacher, Philosopher,
this testimonial,
commemorative of forty years of loyal and fruitful service
at the Massachusetts Agricultural College,
is presented by his pupils
on his 80th birthday,
June 13, 1907.

As reminders of the old home places, the armorial bearings of Fulda, Fritzlar and Göttingen are emblazoned, quartered, on one shield; the silver cross of the old arms of Fulda and the lilies of the new; the cross and wheels of Fritzlar and the towers of Göttingen. The seal of the University of Göttingen is on the right, with Minerva, the Goddess of Wisdom, her back toward the spear and the shield bearing the masque of war and facing the emblems of peace—the olive-branch and the open book. The German chevron is depicted in red, white and black—the royal and imperial colors. The background shows the Hannoverian color—yellow—which also is that of the University. Below are the emblems of the chemist, the flames of his fire surrounding a Hessian crucible, a retort in ancient form, a blowpipe, assayer's tongs, and before the furnace are test tubes. The blue and the green of the Wistaria are interspersed with the foliage of the *Arachis* or peanut plant and the yellow of its flower, to recall one of his earlier investigations. While at Göttingen he studied the oil of the peanut, the fruit of *Arachis hypogaea,* in which he found two acids until then unknown, and which he named "arachic acid" and "hypogaeic acid." The luxurious growth of these vines symbolizes the rich harvest due to his labors with fertilizers. And above is written the old Göttingen motto, *"Die Göttinger haben den Muth"* (the Göttingers have courage). The expression originated at the time when the inhabitants of the walled town successively and successfully repulsed the robber barons of the region when on their plunder raids. The window was unveiled by Dr. Charles Wellington, his colleague in the Chemical Department for a quarter of a century, and was accepted by Dr. Goessmann with a few dignified and touching words.

Last January, at the request of the alumni, Dr. Goessmann sat for his portrait to Mr. Edwin B. Child of New York. At the alumni dinner on the 21st of June it was unveiled and presented to the college. Many addresses were made by his former students and others. Much to his regret, Dr. Goessmann was unable to be present, but a letter from him was

read by Dr. Homer J. Wheeler, the President of the Association, in which he sent his affectionate greeting and best wishes —his last earthly message—to his "old pupils."

Pre-eminently a domestic man and a devoted husband and father, his chief delight was in his home. It was delightful to witness his childlike pleasure in his beautiful grounds, in the trees and shrubs—all selected and planted by him with excellent taste. In tending and caring for them he found abundant relaxation and recreation.

Deeply religious from his youth, the contemplation of Nature, no less than the sublime teaching of Scripture, inspired him with true devotion. He spent much time in meditation and the study of the Bible. He greatly admired the works of Faber and Newman, and their writings formed part of his daily reading. Born a Catholic, the faith of his fathers, he lived and died a devout member of the Church. It was largely through the joint and persistent efforts of Dr. Goessmann and his devoted wife that the first Catholic church was planted and maintained in Amherst. It was his daily habit to attend early Mass. Indeed, he was so seldom absent from the services of the Church that it may be said he was uniformly present. In this and in many ways, as was said at his funeral, he was an example to us all.

He was taken ill on the 23d of August. He lingered until the 1st of September, retaining his mental faculties clearly until the last—serene in his beautiful and firm faith in the Catholic Church—and soon after noon of that day passed quietly away.

An impressive and most appropriate service in memory of Dr. Goessmann was held in the chapel of the Massachusetts Agricultural College on Wednesday morning, October 12, at which addresses were made by President Butterfield, Professor Chandler of Columbia University, President Stone of Purdue University, and Professor Wellington of Amherst. The service was closed by the Rev. Dr. Cummings of Holy Cross Church, Holyoke, who offered prayer and pronounced the Benediction.

Dr. Goessmann was a teacher in a wide sense. He taught not only his pupils in the class-room and laboratory, and trained his assistants, but he made the college the nursery of agricultural chemists for other institutions throughout the country. By his lectures and talks, his reports and bulletins, he taught and educated the public. In the lecture-room and laboratory he was painstaking and inspired his students to grasp the problems he set before them. As an experimenter he had readiness and skill, and could attain important results with the minimum possible means. No one who came in contact with him could fail to be struck with the accuracy and extent of his knowledge and the retentiveness of his memory. But Dr. Goessmann was more to his pupils than a friend and teacher. He was the "Beloved Goessmann"—the object of their admiration and affection on account of his goodness, gentleness, modesty and patience, his high principle, his unfailing cordiality, his unceasing interest in their welfare, and the clearness of his intellectual vision. He was a fine example of the Christian philosopher.

At Göttingen he devoted himself to the discovery of new truths. After he came to America the *utility of science,* especially in his chosen field, was always uppermost in his mind. He was always tracing abstract principles to their practical applications, and thus bringing scientific knowledge within reach of the farmer and the general public. Quick to read the signs of the times, he had a clear comprehension of the actual conditions and the needs of chemical education in this country.

He lived to see the most remarkable changes in the science which he had himself so successfully cultivated. But like his great master, he preferred demonstration to speculation; and although ready to adopt what was established by experiment, however it might conflict with his previous views, he was strongly opposed to innovations based upon mere hypotheses. His profound love of truth made him the cautious, painstaking and persevering inquirer he was. Like Faraday, he could "trust a fact." He searched for *facts* and taught their value.

He cared rather to gather them than to deduce from them general laws. Slow to generalize, in his judgments he was conservative and independent.

Admirably fitted by tradition, training, experience and temperament for the life of a teacher and investigator, he brought to the service of the college a singularly happy combination of qualities—genuine devotion to his subject, immense capacity for work, the power to kindle enthusiasm in others, a well-balanced mind and body, and a robust physique. In the retrospect of his life one is struck with the amount of labor which he performed. Always at work, never in haste, systematic beyond most men, perfect order pervaded all that he did. In his speech he never wholly lost his foreign accent and German idioms. Yet as a writer he had a good style and wrote English with facility and ease—with scarcely a trace of the involution of his mother tongue—expressing himself in clear and forceful language. His writings show the clear thinker and the well-stored head. His researches embrace a wide range in chemical science, and in analytical, technical and agricultural chemistry are marked by high attainment. His literary activity spans nearly sixty years, and his contributions to chemical literature exceed three hundred in number.

Among the visible monuments of his work at Amherst are the Chemical Department which he organized and developed, and the Experiment Station which he founded. A fruitful investigator, an inspiring teacher and director of research, he devoted his life to the cause of education and science.

The place of Charles Anthony Goessmann among scientific men is secure, and his name is permanently inscribed upon the history of chemical science.

Dr. Goessmann married, October 22, 1862, Mary Anna Clara, daughter of Edward Kinney, Esq., of Syracuse, N. Y. Mr. Kinney was a pioneer Catholic in Syracuse, one of the founders of the Church of St. John the Evangelist, and a charter member of the Society of St. Vincent de Paul. Mrs. Goessmann was educated in the private schools of Syracuse, later at the Academy of Mount St. Vincent-on-Hudson, where

her kinswoman, Mother Angela Hughes, sister of the Archbishop, was then in charge. Dr. Goessmann is survived by his wife and five children, Miss Helena T. and Miss Mary F. Goessmann of Amherst, Louis E. and Charles I. Goessmann of New York, and Mrs. Nelson Spratt of Brooklyn.

Dr. Goessmann's most important researches in the field of pure chemistry were conducted in the famous laboratory at Göttingen in the years 1852 to 1857. The free and cordial way in which he worked in conjunction with others is partly seen in the various names which are associated with his in authorship.

His earliest investigation of which there is any published record, and with which his active scientific career may be said to have begun, was upon the composition of *Cantharis vesicatoria,* and the results of this research, as already noted, appeared first in the dissertation for his doctorate. He showed that the fat of cantharidin consists of stearin, palmitin, and olein in the form of acid glycerides of margaric and oleic acids. At the suggestion of Professor Heintz he attempted the resolution of the margaric acid by fractional precipitation into stearic and palmitic acids, and succeeded in separating the latter acid. In 1854 he discovered in the oil of the groundnut (*Arachis hypogaea*) a new acid with the formula $C_{20}H_{40}O_2$, to which he gave the name arachic (or arachidic) acid. He next investigated the cocoanut oil, and showed it to consist of stearin, palmitin, and olein, the former in such predominating proportion that it is considered one of the best materials for the separation of pure stearic acid. In 1854 he published the results of his memorable research on the conversion of thialdine into leucin. In this research was verified the relation supposed to exist by M. Cahours between thialdine and leucin. The former, $C_6H_{13}NS_2$, he converted into leucin, $C_6H_{13}NO_2$, by treatment with oxide of silver and water at 212° Fahr. These results were at once communicated by Wöhler to Jean-Baptiste Dumas, Perpetual Secretary of the French Academy of Sciences, and appeared in the *Comptes rendus* the same year. Soon after this he investigated the compounds of leucin.

He showed that leucin might be considered the amide of a compound acid consisting of valeral (aldehyde of valeric acid) and formic acid, a view subsequently confirmed by Limpricht. He showed, moreover, that leucin forms salts with oxide of copper and with peroxide of mercury; and that with oxide of lead two series of salts are formed, one insoluble and the other soluble. He also prepared leucic acid from leucin by the same process which served him for the preparation of benzoglycolic acid from hippuric acid. After distillation he recognized as products of decomposition hydrocyanic and valeric (or valerianic) acids, ammonia and valero-nitrile. Previously he had obtained a solution which evolved the odor of chloride of cyanogen.

By a new method he obtained ethylamine from bisulphite of aldehyde-ammonia by distillation with calcium hydroxide. From the oil of bitter almonds (benzoic aldehyde) he collected amarine and lophine. He showed that lophine may be formed when bisulphite of ammonia and oil of bitter almonds are heated together with dry calcium hydroxide. He likewise established the true formula of lophine, $C_{21}\ H_{17}\ N_2$, and also showed that pyrobenzoline and lophine are identical. In 1855 Goessmann and Scheven, in a subsequent investigation of the ground-nut oil, discovered a second acid belonging to the oleic acid series, which they named hypogaeic acid, and which has the formula $C_{16}\ H_{30}\ O_2$. Goessmann also found palmitic acid present in ground-nut oil. He and Caldwell showed that hypogaeic acid in contact with nitrous acid is converted into gaeidic acid. By dry distillation of hypogaeic acid he obtained ordinary sebacic acid. In his investigations on the combinations of arachic acid he produced arachin by heating equal parts of arachic acid and glycerin in a sealed glass tube.

He obtained from the oil of cassia a new base, which he named triphenylamine, by heating the bisulphite of the ammoniacal cinnamic aldehyde with calcium hydroxide, and obtained tricapronylamine by a similar mode from capronyl aldehyde. He prepared coumarin from Tonka beans, and discovered a profitable way of separating styracin. He investigated

the action of zinc chloride on hippuric acid, and showed that when chlorine is passed into a solution of hippuric acid in rather dilute potash, nitrogen is evolved and benzoglycolic acid produced. He showed that aniline is obtained when nitrobenzene is treated with caustic soda and arsenic trioxide. (This last investigation was completed by Wöhler.) He obtained sulphocyanide of silver by the action of oxide of silver upon sulphocyanide of ammonium. He studied the action of iodide of ethyl on tungstate of silver. He found manganate of potassium a suitable substance for decolorizing organic bodies, and employed it in purifying uric, hippuric, and cyanuric acids with great success.

List of the More Important Scientific Papers of Charles Anthony Goessmann.[1]

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Ueber die Margarinsäure im Fette der Canthariden. *Ann. Chem. Pharm.* Bd. lxxxix. 1854, S. 123-125.

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Ueber die Bildungs- und Bereitungsweise des Aethylamins. *Ann. Chem. Pharm.* Bd. xci. 1854, S. 122-125.

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[1] A complete bibliography of the writings of Dr. Goessmann is in preparation.

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SOME CATHOLIC NAMES IN THE UNITED STATES NAVY LIST.

By Pay Inspector John Furey, U. S. N.

Pay Inspector John Furey, U. S. N. (retired), has contributed to the Historical Records and Studies the following biographical data concerning Catholics whose names are included in the list of officers of the United States Navy. Mr. Furey has had special facilities during his long service in the Navy, and his official connection, since he went on the retired list, with the Military Order of the Loyal Legion, for collecting this official data. It has been for him a labor of love, enthusiastically and unselfishly undertaken, and for which posterity will accord him a tribute of gratitude.

His own record in the Navy, of which, of course, he is too modest to speak, is most honorable. He was appointed acting assistant paymaster on October 6, 1863, and served all during the Civil War, distinguishing himself in the action at Fort Fisher, in which he was signal officer, on the U. S. S. Monticello, under the command of the famous "Albermarle" Cushing, and again with equal merit under Lieutenant Gorringe in the pursuit of the Confederate ram Stonewall. He was promoted passed assistant paymaster (regular Navy), July 23, 1866, and served in the Gulf and South Atlantic Squadrons. Commissioned paymaster, October 24, 1871, he was sent to the Naval Academy at Annapolis, where his three years' stay resulted in several very important reforms in the manner in which the affairs of the cadets were looked after. He was stationed at the Brooklyn Navy Yard, 1877-1880, and again in 1889-1893, and there he was instrumental in having a chaplain care for the spiritual needs of the sailors, and was constantly active in this direction then, as at all times during his whole service. He was the first paymaster of the Naval Training Station, at Newport, R. I., 1881-84, and assisted

in organizing it, under the command of Rear Admiral Stephen B. Luce, on board the U. S. S. New Hampshire. Then, during a four years' cruise, 1885-89, on the Mediterranean Station, Paymaster Furey had the honor of being present at an evening audience with Leo XIII. in his private apartment, and again of receiving Holy Communion from his hands at Mass in his private chapel, followed by a most friendly personal interview, at the end of which the Holy Father, raising both hands, said to him in wishing good-by, "The Americans give us great courage." He was retired on account of disabilities incurred in the line of duty, September 10, 1895, but was ordered on active service again at the outbreak of the Spanish War. His well-deserved promotion to the rank of Pay Inspector on the retired list was under a general act of Congress, June 28, 1906. —(Ed. RECORDS AND STUDIES.)

REAR-ADMIRAL DANIEL AMMEN.

Born in and appointed from Ohio. Appointed midshipman July 7, 1836; promoted to passed midshipman, July 1, 1842; master, May 10, 1849; lieutenant, November 4, 1849; commander, July 16, 1862; captain, July 25, 1866; commodore, April 1, 1872; rear-admiral, December 11, 1877; retired at his own request after forty years' service, June 4, 1878. Died July 11, 1898.

After his appointment as midshipman, on his arrival at Washington, D.C., he was given permission by the Secretary of the Navy to go to West Point for the winter, where his brother, who was ten years his senior, and had graduated at the Military Academy in 1831, was on duty as assistant instructor. He was instructed by his brother during this winter, then reported for duty on the Pacific Exploring Expedition fitted out (1836) at Norfolk, Va., and New York. On account of the great delay in preparing the vessels, he applied for duty on the sloop-of-war Levant about to sail for the West Indies, and was so ordered (1838). He was shortly after transferred to the sloop-of-war Vandalia, on which vessel he

served until the end of the cruise, 1838-39. His next service was on board the sloop-of-war Preble, on the coast of Labrador, and in the Mediterranean, 1840-41. He returned to the United States on board the ship-of-the-line Ohio, 1841. He was then sent to the Naval School at Philadelphia for a course of study, preliminary to his examination for the grade of passed midshipman. The United States Naval Academy was not founded until 1845. Previous to that time midshipmen, appointed from civil life, were immediately sent to sea, and were expected to learn the practical duties of seamanship, navigation, etc. Professors were appointed for their instruction, but were only on the larger ships, so midshipmen on the smaller ships had to improve themselves, in a great measure, by self-education. A naval school had been established at Philadelphia, where, after a cruise at sea, midshipmen were ordered, and after a course of study, if they passed the examination, they were given warrants as passed midshipmen. The course was not very profound nor very long. Ammen passed his examination and was warranted passed midshipman, July 1, 1842.

His next duty was on board the store ship Lexington to the Mediterranean as navigator, 1843-4; sloop-of-war Vincennes, as navigator, East India Squadron, 1845-7; coast survey duty, 1848-9. Commissioned as lieutenant, November 4, 1849, he was on duty on the frigate St. Lawrence, Mediterranean Squadron, 1850; on coast survey duty, 1851; attached to a commission for selecting a naval station in the Bay of San Francisco, Cal., 1852; then duty on the scientific expedition on steamer Water Witch, for survey of the Paraguay River, South America, 1853-4; brig Bainbridge, Brazil Squadron, 1854-5; Naval Observatory, Washington, D. C., 1856-7; steam sloop-of-war Saranac, Pacific Squadron, 1858; steam frigate Merrimac, Pacific Squadron, 1859-60; steam frigate Roanoke, North Atlantic Blockading Squadron, 1861. Commanding gun-boat Seneca, South Atlantic Blockading Squadron, 1861-2, engaged in battle of Port Royal, S. C., November 7, 1861, and attack on Port Royal Ferry, January 1, 1862, and operations

against Fernandina, Florida. When promoted to commander he was ordered to command the monitor Patapsco, South Atlantic Blockading Squadron, and participated in the unsuccessful attack on Fort McAllister, March 3, 1863, and on Fort Sumter, April 7, 1863. Was on sick leave and temporary duty until May, 1864, when he was ordered to take charge of two hundred and twenty men on board the California passenger steamer Ocean Queen, at New York, to leave for Aspinwall, C. A., May 13, 1864. The men were intended for the Pacific Squadron. Soon after leaving, it became evident that the men were disposed to make trouble, and, in fact, as it was afterward proven by sworn testimony, had organized to mutiny and take possession of the vessel. There were about one thousand passengers on board, and the situation was serious. Commander Ammen was very soon made aware of the fact that the men were ready for mutiny, but felt confident that he, with the assistance of the ship's officers, could control them. Speaking to many of them on the 14th, he warned them that violence on their part would be met by extreme measures, and he would regret very much if any of them should be killed by accident. On Sunday, the 15th, they attacked Captain Tinklepaugh and Engineer Phelps, in open mutiny. Commander Ammen immediately gave the order to fire on the mutineers, and shot the leader of the mutiny. Other shots were fired, and the result was the immediate death of two ringleaders. The mutiny was quelled; five men were put in irons, and kept on bread and water until, meeting the convoy (U. S. S. Neptune), the prisoners were put on board that vessel and there was no further trouble. On their arrival at Aspinwall (Colon) the men were put on the cars and delivered to the commanding officer at Panama. Commander Ammen returned on the Ocean Queen to New York, and made his report to the Navy Department. Not hearing from the department, he made an official request for a court martial, which was ordered, and he was acquitted of the charges. The court found the killing of the two men "was done in the lawful discharge of the duty of the said Commander Daniel Ammen, as an officer of the United States

Navy, and to suppress an attempted mutiny, and in the opinion of the court the same was justifiable homicide." He was then ordered to command the steam sloop-of-war Mohican, North Atlantic Blockading Squadron, 1864-5, and participated in both attacks on Fort Fisher, December, 1864, and January, 1865, commanded the iron-clad Miantonomoh, on special service, 1866. Commissioned as captain, July 25, 1866, was ordered on special duty at Hartford, Conn., for the examination and admission of such volunteer officers of the navy as were found adaptable. His next duty was commanding the flagship Piscataqua, Asiatic Station, 1867-68; Chief of the Bureau of Yards and Docks, Navy Department, Washington, D. C., 1869-71. While Chief of Bureau of Navigation he had charge of the conduct of surveys for a ship canal from the Atlantic to the Pacific Ocean until March 3, 1872, when a commission was appointed by the President, under resolution of Congress, of which he was junior member and secretary. He was very much in favor of the Nicaragua Route, as he deemed the Panama Route impracticable, because of apparently insurmountable physical obstacles, and the enormous expense of any attempt to overcome them.

After forty years' service, he was retired at his own request, June 4, 1878. In April, 1879, he was ordered to attend the convocation of engineers and representatives of all nationalities at Paris, France, to discuss the American Isthmian Canal question, which decided in favor of a sea-level canal at Panama. The decision arrived at was only an expression of opinion, and did not prevent the further advocacy of the Nicaragua Route, which was kept up until the Panama Route was finally adopted and taken in charge by the United States Government, when the De Lesseps Company became bankrupt in its attempt to build the canal.

Daniel Ammen was born in Georgetown, Brown County, Ohio, May 15, 1820. In boyhood he was a near neighbor of Ulysses S. Grant, afterward General of the Army and President of the United States, who was two years younger. They were constant playmates. One day while fishing in a stream,

greatly swollen by heavy rains, young Grant fell into the rapidly flowing water, and would undoubtedly have been carried away and drowned but for Ammen, who was able to rescue him. Nearly half a century later ex-President Grant facetiously referred to the incident in a letter to Admiral Ammen, in which he stated that, speaking to some naval officers, he told them "that I owed you an old grudge, as being responsible for the many trials and difficulties I had passed through in the last half a century, for nearly that length of time ago you rescued me from a watery grave. I am of a forgiving disposition, however, and forgive you—but is the feeling universal?" The friendship of youth strengthened through life, and Grant and Ammen were close and constant friends to the end.

Ammen's parents were not Catholics, and he himself did not become a Catholic until his first marriage in 1853, when he was married to Miss Maria Jackson, a native of Baltimore, Md. She was the niece of Mrs. McTavish of Baltimore, and her father was an English army officer. One child, a son, was born to them, but died in infancy. His wife died soon after, and in 1866 he was married to Miss Zoe Atocha, whose father was a native of Galicia, Spain, and mother of French and Spanish descent, was born in Louisiana. She died in 1884. Both wives were Catholics.

While on duty in Washington, 1869-78, Admiral Ammen purchased a tract of land about thirteen miles out of Washington, on the line of the Baltimore and Ohio Railroad, and made it his home. A station was established some years later, near the gate to his property, and was given the name of Ammendale. He was largely instrumental in bringing the Christian Brothers to Ammendale, where they established their Normal Institute. He was a warm and generous friend to the Brothers, by whom he is held in grateful remembrance, as a liberal benefactor. He gave the land for the Catholic church at Ammendale, and contributed very liberally toward its construction; in fact, he was the principal donor.

His elder brother, Jacob Ammen, graduated from West Point in 1831, and resigned as first lieutenant, November 30,

1837. At the breaking out of the Civil War, he entered the volunteer service as captain, and was promoted through the several grades to Brigadier General of Volunteers, 1862, and resigned January 4, 1865. He died in Ohio about 1893.

Ulysses Grant Ammen, son of Admiral Ammen, was appointed assistant paymaster in the United States Navy, October 1, 1897, promoted to paymaster, April 28, 1902, and was placed on the retired list, "on account of incapacity incident of service," May 30, 1906.

Admiral Ammen was a member of the Military Order of the Loyal Legion of the United States. He was author of *The American Inter-Oceanic Ship Canal Question* (1880), *The Atlantic Coast,* 1883 (one of the series entitled *The Navy in the Civil War*), *Country Homes and Their Improvement* (1885), and *The Old Navy and the New* (biographical) (1891).

He designed the bolsa, or life raft, that is now in use in all vessels of the navy, and many others. He also designed a ram vessel that was not a success. He died at the U. S. Naval Hospital, Washington, and was survived by five children.

Captain Francis H. Baker.

Born in South Carolina. Appointed from New Hampshire, midshipman, October 12, 1848; promoted to passed midshipman, June 15, 1854; master, September 15, 1855; lieutenant, September 16, 1855; lieutenant commander, July 16, 1862; commander, July 24, 1867, and captain, November 30, 1878; retired on account of physical disability "incident of service," 1879. Died at Norfolk, Va., March 3, 1880.

Appointed midshipman, he was immediately ordered to the Constitution, Mediterranean Squadron, 1848-50; then to the Brazil Squadron, 1851-53; to the Naval Academy for instruction, 1853-54, and after passing his examination was promoted to passed midshipman, June 15, 1854; ordered to the sloop-of-war John Adams, Pacific Squadron, 1854-58. While attached to the John Adams in 1855, he was on a number of boat expe-

ditions, when several Fiji towns were attacked, captured and burned. Next on duty on receiving ship Pennsylvania, 1858; steamer Water Witch, Brazil Squadron, and Paraguay Expedition, 1858-59; sloop-of-war Preble, Gulf Squadron, 1859; on steam sloops-of-war Narragansett and Saranac, Pacific Squadron, 1860-63. Promoted to Lieutenant Commander, July 16, 1862; duty on steam sloop-of-war Tuscarora, North Atlantic Blockading Squadron, 1863; commanding steam gun-boat Huron, North and South Atlantic Blockading Squadrons, 1863-64. During the rebel raid of 1864, commanded at Havre-de-Grace, Md., a force of marines and workmen, with howitzers, sent from Philadelphia Navy Yard; commanding steamer Vicksburg, North Atlantic Blockading Squadron, 1864-65. While in command of the Vicksburg was stationed, with other vessels, to guard the Fort Caswell entrance to the Cape Fear River, during the attack on Fort Fisher, January, 1865. Also assisted to embark General Butler's army after the first attack on Fort Fisher, December, 1864. On temporary duty at Navy Yard, Norfolk, Va., 1865-66; commanding steamer Unadilla, Asiatic Squadron, 1866-68. Promoted to commander, July 24, 1867; navigation duty, Norfolk, Va., 1869-72; light-house inspector, 1873-74 and 1876-77; Navy Yard, Norfolk, 1877-78; promoted to captain, November 30, 1878. Retired on account of physical disability "incident of service," 1879.

He was a son of Captain D. D. Baker, U. S. Marine Corps, who died August 31, 1853. He was highly esteemed in Norfolk, Va., where he married, and lived, when not on duty elsewhere. After a lingering illness of consumption, contracted in the line of duty, he died at St. Vincent's Hospital, Norfolk, Va., March 3, 1880.

Commodore Edward Barrett.

Born in and appointed from Louisiana, he was appointed midshipman, November 3, 1840; promoted to passed midshipman, July 11, 1846; master, March 1, 1855; lieutenant, Sep-

tember 14, 1855; lieutenant commander, July 16, 1862; commander, February 6, 1866; captain, May 7, 1871, and commodore, June 11, 1879. Died at New York, N. Y., March 31, 1880.

Commodore Barrett's first duty was on the sloops-of-war Warren and Levant and frigate Macedonian, West India Squadron, 1841-2; sloop-of-war Preble, Mediterranean Squadron, 1843; line-of-battle ship Columbus, Brazil Squadron, 1844; sloop-of-war Falmouth, 1844-5, Mexican Gulf Squadron. He was ordered to the Naval School, as it was first named, at Annapolis, Md., in 1845, for instruction; his class being the first to graduate there, in 1846, and he was promoted to passed midshipman, July 11, 1846. In 1846-7, during the Mexican War, he was attached to the frigates Mississippi, Cumberland, and Raritan and sloop-of-war John Adams; he was present in all the engagements on the coast; at Alvarado, Vera Cruz, Tuspan, Tabasco, and in expedition to Laguna; during the siege of Vera Cruz he served in General Worth's division, and at the Naval Battery. Attached to the sloop-of-war Jamestown, 1848-50, African and Mediterranean Squadron; frigate Cumberland, Mediterranean Squadron, 1853-55. Commissioned as lieutenant, September 14, 1855; was attached to the sloop-of-war St. Louis, steam frigate Saranac, frigate Congress, sloop-of-war Constellation, Mediterranean Squadron, 1855-8; on duty on the receiving ship North Carolina, at New York, 1859; sloop-of-war Portsmouth, African Squadron, and steam sloop-of-war Dacotah, East India Squadron, 1859-61; commanded the school-ship Savannah, gunnery ship for instruction of volunteer officers, 1861-3. Promoted to lieutenant commander, July 16, 1862; commanded the gun-boat Massasoit, South Atlantic Blockading Squadron, 1863-4, and iron-clad monitor Catskill, blockading Charleston, South Carolina, 1864-5; on ordnance duty at Navy Yard, Norfolk, Va., 1865. Promoted to commander, February 6, 1866; commanding steamer Agawam, North Atlantic Squadron, 1866; commanding steamer Quinnebaug, South Atlantic (Brazil) Squadron, 1867-70; ordnance duty, Navy Yard, New York, 1870-71.

Promoted to captain, May 7, 1871; was on navigation duty, Navy Yard, New York, 1872-3; commanding steam sloop Canandaigua, North Atlantic Station, 1874-5; commanding steam sloop-of-war Plymouth, North Atlantic Station, 1875-8. Promoted to commodore, June 11, 1879.

Edward Barrett was born in Louisiana in 1828. His family was of old Creole stock, though he often referred with pride to his Irish ancestry. He entered the navy as midshipman at an earlier age than any officer except Admiral Farragut, being only twelve years old. French, the language of his family, he spoke and wrote fluently; he was also proficient in Italian. A very large portion of his early service was in the Mediterranean Squadron. He married an Italian lady, by whom he had several children. They never came to this country, and his duties prevented him from going to them; an estrangement resulted, and he never saw his wife after leaving his duty in the Mediterranean Squadron. At the breaking out of the Civil War he was on duty on board the Dacotah of the East India Squadron. All ships on foreign stations were ordered to return to the United States, and on the return voyage the question of secession was heatedly discussed by the officers of the Dacotah, several of whom were natives of the Southern States, but Barrett did not waver in his allegiance, though he was sometimes free in criticism; rather too free it would seem, for in 1862 he was charged with disloyalty and was subjected to a court martial but fully exonerated. He was the author of several professional works, such as *Dead Reckoning or Day's Work* (1863), *Temporary Fortifications,* prepared for the Naval Service (1863); *Naval Howitzer* (1863), *Gunnery Instructions,* simplified for the volunteer officers of the U. S. Navy, with hints to executive and other officers (1863), also a pamphlet on nautical calculations. He had also translated some of the unpublished works of Silvio Pellico.

He died at New York, March 31, 1880, and was buried from St. Joseph's Church, April 3, in Holy Cross Cemetery, Flatbush, Brooklyn, N. Y.

Chief Engineer George J. Barry.

Born at Eastport, Maine, in 1832, he was appointed third assistant engineer from that State, June 26, 1856; promoted to second assistant engineer, August 2, 1859; first assistant engineer, July 1, 1861; chief engineer, November 10, 1863; retired list, March 24, 1874. Died at Philadelphia, Penn., November 10, 1877.

His first duty was on board the steam frigate Wabash on the Home Squadron, 1856-7; then on the steamer Westernport on the Paraguay expedition, 1858-59. Promoted to second assistant engineer, August 2, 1859, was on duty on the steam sloop Narragansett, Pacific Squadron, 1859; on steam sloop Dacotah, East India Squadron, 1860-61. Promoted to first assistant engineer, July 1, 1861; duty on steam sloop Adirondack, 1861; special duty, 1862-3. Promoted to chief engineer, November 10, 1863, duty on Pontoosuck, North Atlantic Squadron, 1864-5; Naval Academy, 1865-8; Ironclad Centaur, North Atlantic Fleet, 1869; California, Pacific Fleet, 1870; Pensacola, Pacific Fleet, 1871-2; sick leave, 1872. Retired on account of disability incurred in the line of duty, March 24, 1874. Died at Philadelphia, Pa., November 10, 1877.

He was married to Miss Helen C. McElmell, in Philadelphia, July 10, 1866. His son, George Paul Barry, studied for the priesthood at St. Charles Borromeo's Seminary, Overbrook, where he spent eight years. He was ordained a deacon, and died a few weeks after.

One of Engineer Barry's brothers was the Very Rev. John E. Barry, Vicar General of the Diocese of Manchester, New Hampshire, who was killed in New York City by being run over by a trolley car. Another brother, Patrick H. Barry, was a third assistant engineer in the U. S. Navy.

Passed Assistant Engineer James J. Barry.

Born in and appointed from Maryland as third assistant engineer, December 8, 1862; promoted to second assistant

engineer, April 8, 1864; first assistant engineer, January 1, 1868; title changed to passed assistant engineer, February 24, 1874; retired on account of disability incidental to the service, January 2, 1891. Died at Brooklyn, N. Y., April 30, 1902.

His first duty was on board the steam sloop-of-war Canandaigua, of the South Atlantic Blockading Squadron, 1862-5, participating in the attack on Fort Sumter, and the defences of Charleston, S. C., April 7, 1863; bombardment of Morris Island batteries, and other engagements during the siege of Charleston. He volunteered for the night attack on Fort Sumter, September 8, 1863. Promoted to second assistant engineer, April 8, 1864, upon the detachment of the chief engineer in 1864, he was acting chief engineer of the ship, and continued in that capacity until the close of the war. While blockading off Georgetown, S. C., he took a boat's crew, went up the river into the enemy's country and disabled the machinery of a tug which had been run ashore in attempting to get up the river to Georgetown. He was selected by Captain N. B. Harrison, senior officer present off Georgetown, S. C., to go on shore, in the tender to the Canandaigua, at the rivers and inlets where torpedoes had been captured, to open and remove from them their caps, fuses and other mechanical devices, which were forwarded to the Navy Department. Ordered to the steam sloop-of-war Pensacola, North Pacific Squadron, 1866-69; promoted to first assistant engineer, January 1, 1868; duty on ironclad Miantonomah, 1869; assistant to inspector of machinery afloat, Navy Yard, New York, 1869-70; ironclad Dictator, 1870-72; rendezvous duty in shipping machinists and firemen for the Navy, 1872-3; duty on steam sloop-of-war Juniata, which vessel was sent to the Arctic region on the Polaris Search Expedition; on her return from the Arctic regions, the Juniata was sent to Santiago de Cuba, and brought home the Virginius prisoners, one hundred and two in number. The Juniata then was ordered to the European Squadron, 1873-76; on waiting orders, 1876-7; receiving ship Colorado, at New York, 1877-9; special duty, New York, 1879-80; on the steam sloop-of-war Wachusett, South Atlantic

and Pacific Squadrons, 1880; receiving ship Colorado, at New York, 1881-83; Alert, Asiatic Squadron, 1883-84; flagship Trenton, Asiatic Squadron, 1884-86; Navy Yard, New York, 1887-8; experimental duty, also member of board to test coil boilers, 1889-90. Retired on account of disability incidental to the service, January 2, 1891. Ordered on duty at Navy Yard, New York, during the Spanish War, 1898-99.

He was a member of the Catholic Club of New York. He was married, and at his death left his wife and one daughter.

Captain John Barry.

Appointed captain, Continental Navy, December 7, 1775; commissioned captain, United States Navy, from June 4, 1794. Died at Philadelphia, Penn., September 13, 1803.

John Barry was born at Tacumshane, County Wexford, Ireland, in 1745. At an early age he was sent to sea. He arrived at Philadelphia, Penn., when he was fifteen years old, and made that city his home to the time of his death. He was employed in the West Indian trade, and commanded several vessels until December, 1774, when he sailed from Philadelphia as captain of a fine large ship, The Black Prince, bound for Bristol, England. Returning to Philadelphia, he arrived October 13, 1775, the day that the Continental Congress, then in session there, authorized the purchase of two armed vessels for the beginning of the Continental Navy. Barry immediately volunteered his services, and he was assigned to the command of the first vessel purchased, the Lexington. His commission, the first issued by the Marine Committee of the Continental Congress, was dated December 7, 1775. On the 22d of December, 1775, Esek Hopkins was appointed Commander-in-Chief of the Navy, but was dropped from the service in March, 1777. On March 31, 1776, Barry put to sea in command of the Lexington, eluding the British man-of-war Roebuck, on guard in Delaware Bay; and on April 7th fell in with the Edward, a tender of the British man-of-war Liverpool, and after a sharp engagement captured her. Barry brought his prize to Philadelphia, arriving April

11, 1776. This was the first war-vessel captured by a commissioned officer of the Continental Navy. Barry retained command of the Lexington until October, 1776, when he was assigned to the command of the Effingham, one of the thirteen vessels authorized by Congress to be built for the navy, then being built at Philadelphia. The navy had been reorganized, and the rank of officers established, April and June, 1776, and Barry was No. 7 on the list of captains.

In December, 1776, the blockade of the Delaware by the British was so close that Barry could not put to sea, so with a company of volunteers he joined the army under Washington and took part in the battles of Princeton and Trenton. He was aid to General Cadwallader, and special aid to General Washington who held him in high esteem. Returning to his command, he carried out many daring and gallant boat expeditions on the lower Delaware, successfully annoying and capturing vessels laden with supplies for the British army. On September 26, 1777, the British forces occupied Philadelphia. The vessels under his command, including the Effingham, he being senior naval officer, had been removed up the river to escape falling into the hands of the enemy. The British forces remained in control of Philadelphia until June 17, 1778, when they evacuated; but previous to their leaving, May 17, 1778, they sent an expedition up the river and destroyed the Effingham and some twenty other vessels.

In 1778, Barry was ordered to the command of the Raleigh, 32 guns, and sailed from Boston, September 25, 1778. On the 27th he fell in with two British frigates, the Experiment, 50 guns, and the Unicorn, 22 guns, and after a gallant and unequal engagement, Barry ran his ship ashore and set her on fire, escaping with most of his crew. Being without a Continental command, Barry accepted, February 18, 1779, command of the privateer Delaware, 12 guns, and during the cruise captured the British sloop-of-war Harlem, 14 guns. In November, 1780, he was ordered to the command of the Alliance, 36 guns, at Boston, in which he sailed to France, February 11, 1781, with Col. John Laurens,

Special Commissioner to the French Government. On the return trip he captured the brig Mars, 22 guns, and the brig Minerva, 10 guns. Also on May 28th he fell in with the Atalanta, 16 guns, and the Trepassey, 14 guns. After a very sharp engagement, during which the Alliance was becalmed and at a great disadvantage, as the smaller vessels of the enemy managed to obtain a raking fire by the use of sweeps, a breeze sprang up, and Barry, though painfully and severely wounded by a grape shot in his shoulder, maneuvred his ship so skilfully that the enemy's vessels both struck their colors, the fight having lasted three hours.

On December 23, 1781, Barry sailed from Boston for France with the Marquis de Lafayette as passenger, and returning arrived at New London, Conn., May 13, 1782. He sailed August 4, 1782, on the most successful cruise of the war. The prizes he captured sold for more than £600,000. Returning by way of the West Indies and Havana, on March 10, 1783, he fell in with the British frigate Sybille, 38 guns, and after a sharp fight of forty-five minutes, she hauled off apparently much injured, and joined two other ships, with which she had been in company. This was the last encounter of the Revolutionary War at sea. Peace was declared April 11, 1783. The Alliance was sold, and the country was without a navy. The United States Navy was permanently organized by Act of Congress, March 27, 1794. Six captains were appointed by President Washington "by and with the advice and consent of the Senate," and Barry headed the list. His commission, signed by George Washington, President, was dated February 22, 1797, and appointed him captain in the navy "to take rank from the fourth day of June, 1794—Registered No. 1," he was thus made officially the ranking officer of the United States Navy, a just reward for his continuous, gallant, and disinterested service to his country. He superintended the building of the frigate United States, and while in command of her and a fleet of other vessels, he made several cruises to the West Indies, during the trouble with the French Republic. It was thus he ob-

tained the unofficial title of "commodore." There was no such grade in the United States Navy until July 17, 1862. Captain was the highest grade before that date, although the non-official title of commodore was generally applied to a captain while in command of two or more vessels. The grade of commodore has since been abolished.

In 1801 the navy was reduced to a peace basis. Nine captains were retained, Barry being at the head of the list. His sea service was ended, and being in poor health he remained at his home in Philadelphia until his death.

Barry was a man of strong force and well-fitted to command, he inspired confidence in his officers and men, and they willingly showed, on many occasions, that they would stand by him to the death. He gave his whole life, and all his energies to his country; he was no courtier, and the glitter of a court had no attractions for him; he was a plain unassuming man, but able to hold his own in any position or any society. Washington esteemed him as a friend, and Lafayette was also an admirer of his sterling qualities, and of his sturdy unflinching patriotism, that allowed no unpleasant incidents to turn him away from what he considered his life duty to his country. He was a fine officer, a steadfast friend, a good husband and an unostentatious but consistent Catholic. He left an unsullied reputation, morally and officially, and is worthy of the highest and best consideration among the heroes of the Revolution.

Barry was married twice. Both wives were Protestants, but subsequently became converts to the Catholic Faith. His first wife died in 1771, and on July 7, 1777, he married Sarah Austin, who survived him. She died November 18, 1831. Both his wives were buried with him in the graveyard of St. Mary's Church, Philadelphia. There was no issue from either marriage. His epitaph was written by Dr. Benjamin Rush, a signer of the Declaration of Independence. A statue and fountain were erected to his memory in 1876, in Fairmount Park, Philadelphia, by The Catholic Total Abstinence Union of America. A portrait (copy of original

by Gilbert Stuart) was presented to the City of Philadelphia by the Friendly Sons of St. Patrick, March 18, 1895, to be placed in Independence Hall. In 1906 Congress passed a bill appropriating $50,000 for the erection of a monument in Washington, to the memory of Captain John Barry, and March 16, 1907, a bronze statue of him was erected in Independence Square, Philadelphia, by the Friendly Sons of St. Patrick.

THIRD ASSISTANT ENGINEER PATRICK H. BARRY.

Born in Eastport, Maine, and appointed third assistant engineer from that State May 3, 1862. Died at Eastport, August 1, 1863.

Duty on gunboat Tioga, 1862; on the monitor Canonicus, 1863. His professional duties were so arduous, on the vessels to which he was attached, that his health soon gave way, and death followed.

PAY DIRECTOR GARRETT ROBERT BARRY.

Born in Philadelphia, Pa., August 24, 1795. Appointed from Pennsylvania, purser, March 3, 1825; title changed to paymaster by Act of Congress, June 22, 1860; retired 1862; promoted to pay director, March 3, 1871. Died at New York, February 26, 1876.

Previous to his appointment as purser in the navy, he had been appointed captain's clerk of the frigate Franklin, Mediterranean Squadron, October, 1817, and acting purser of the brig Spark by Commodore Charles Stewart, commanding the squadron, at Messina, Sicily, February 22, 1819. Ordered to the sloop-of-war Erie, May, 1819, and detached August, 1821; ordered as acting purser to the schooner Grampus, West India Squadron, January 15, 1824, and while serving on her was appointed purser in the United States Navy, March 3, 1825, but according to the records of the Navy Department, his naval service officially began January 15, 1824, the date he was ordered to the Grampus as acting purser. He remained on duty on the Grampus until

September, 1826; his next duty was on the sloop-of-war Vandalia, Brazil Squadron, 1828-31; at the Naval Station, Baltimore, Md., as purser and navy agent, 1833-34. Ordered to the frigate Potomac, September 1, 1834, to March, 1837; steam frigate Fulton, November, 1837, to April, 1838; purser of the Navy Yard and Station, Washington, D. C., November 1, 1840, to September 30, 1843; sloop of war Boston, October 1, 1843, to March, 1846; receiving ship North Carolina, at Navy Yard, New York, April 1, 1848, to March 31, 1850; steam frigate Susquehanna, East India Squadron, December, 1850, to March, 1855; steam frigate San Jacinto, African Squadron, June, 1859, to June, 1860; paymaster of the steam frigate Niagara, Gulf Squadron, April, 1861, to June, 1862; senior member of a board to revise forms of keeping accounts, December, 1862, to April, 1863; paymaster of the Navy Yard, New York, 1863-66; purchaser of flour and inspector of bread at New York, 1867.

Garrett Robert Barry was born in Philadelphia, Pennsylvania, August 24, 1795, of Irish Catholic parents. His father, Edward Barry, was the rightful heir to the Earldom of Barrymore, but failed to establish his claim. His mother, also named Barry, was a near relative of the O'Connell family.

Garrett Robert Barry worked, as a boy, during the War of 1812, helping to build trenches, when it was thought Philadelphia might be attacked by the British. His seagoing life began in 1817, but it was not until 1825 that he entered the regular service of the navy. During his long and honorable career in the navy for over fifty-two years, he was a universal favorite.

During the period of his service in the West Indies, 1824 to 1826, the vessels to which he was attached were principally engaged in chasing and capturing pirates, who for years had infested the Caribbean Sea and adjacent waters and islands. While attached to the frigate Susquehanna, East India Squadron, 1850-55, Commodore Perry arrived on the station in the steam frigate Mississippi, and

the Susquehanna formed a part of the force known as Perry's Japan Expedition. When the Civil War broke out the frigate Niagara, then the finest vessel afloat, was returning from Japan. After reaching New York her Southern officers left her, and Purser Barry, then on waiting orders, was ordered to her at a moment's notice, April, 1861.

He was placed on the retired list in 1862, but was kept on active service. He was paymaster of the New York Navy Yard, 1863-66, during which time the volume of business was immense, being the closing years of the Civil War. His ability and method were severely tested, as during this tour of duty of three and one-half years nearly $15,000,000 passed through his hands, and a discrepancy of twenty-five cents was found overpaid to a workman, when his accounts were settled at the U. S. Treasury. Although he was afterwards employed at times on courts martial, and other special duties, this really ended his active career in the navy. On March 3, 1871, he was promoted to pay director, with the relative rank of commodore. In April, 1847, he married Sarah Agnes, daughter of Thomas Glover and Ann Morgan. They were married in St. Joseph's Church, New York, by the Rev. John McCloskey, rector, afterward Cardinal and Archbishop of New York, a warm friend of the family, who frequently stayed at the Barry home when he visited New York, while he was Bishop of Albany. They had two children by their marriage, both living, Thomas Glover Barry, a lawyer in New York City, and Edward Buttevant Barry, Rear Admiral, United States Navy.

Mrs. Barry's brother, Thomas James Glover, was for years counsel for the archdiocese of New York, as was his son, Thomas Glover Barry, during the lifetime of Cardinal McCloskey.

Pay Director Garrett Robert Barry was a consistent Catholic all his life. He died at his residence, No. 47 Clinton Place, New York, February 26, 1876, and was buried in Calvary Cemetery. He was a member of the Military Order of the Loyal Legion of the United States.

CAPTAIN THOMAS MARSTON BRASHER.

Born in and appointed from New York; midshipman, June 6, 1831; promoted to passed midshipman, June 15, 1837; lieutenant, September 8, 1841; commander, April 24, 1861; retired, August 2, 1864; promoted to captain, March 12, 1867. Died at Brooklyn, N. Y., August 11, 1888.

His first duty was on board the sloop-of-war Falmouth, Pacific Squadron, 1831-34, then on the frigate Potomac, Mediterranean Squadron, 1834-36; to the Naval School at New York, 1837, when after examination he was promoted to passed midshipman, June 15, 1837; ordered to the sloop-of-war St. Louis, Pacific Squadron, 1839-42, during which cruise he was promoted to lieutenant, September 8, 1841; sloop-of-war Dale, Pacific Squadron, 1842-43; brig Lawrence, Home Squadron, 1844-45; frigate Cumberland, Home Squadron, during the Mexican War; sloop-of-war Germantown, Brazil Squadron, 1850-51; frigate St. Lawrence, Pacific Squadron, 1851-55; Navy Yard, New York, 1855-56; Naval Observatory, Washington, 1856-57; Naval Rendezvous, New York, 1859-60; promoted to commander, April 24, 1861, commanding brig Bainbridge, North Atlantic Blockading Squadron, 1861; commanding Navy Yard, Pensacola, Florida, 1863-64. Retired, August 2, 1864; special duty, 1865; commanding store ship, South Pacific Squadron, 1865-68. Promoted to captain, March 12, 1867; light house inspector, 1868-70; unemployed until he died suddenly at his residence, Brooklyn, N. Y., August 11, 1888. He was unmarried.

REAR-ADMIRAL JOHN C. BEAUMONT.

Born in and appointed from Pennsylvania; midshipman, March 1, 1838; promoted to passed midshipman, May 20, 1844; master, August 30, 1851; lieutenant, August 29, 1852; commander, July 16, 1862; retired, April 27, 1868; restored to the active list as captain, June 10, 1872; promoted to commodore, June 14, 1874; rear-admiral, November 25, 1881; retired, February 3, 1882. Died at Durham, New Hampshire, August 2, 1882.

His first duty was on board the sloops-of-war Ontario and Erie, 1838-40, and on the frigate Constellation during her cruise around the world, 1840-44. Promoted to passed midshipman, May 20, 1844, was on duty on board the sloop-of-war Jamestown, coast of Africa, 1844-46; ship-of-the-line Ohio, West India Squadron, 1846; was present at the siege and capture of Vera Cruz, 1847. On duty at the Naval Observatory, Washington, D. C., 1848; razee Independence, Mediterranean Squadron 1849-52. Promoted to master, August 30, 1851, and to lieutenant, August 29, 1852. Duty at the Naval Observatory, Washington, 1852-54; steamer San Jacinto, on the coast of Europe and the West Indies, 1854-55; frigate Potomac, Home Squadron, 1856; steam frigate Wabash, Home Squadron, 1857; receiving ship at New York, 1857-58; steam sloop Hartford, East India Squadron, 1859-60; sloop-of-war John Adams, 1860-61; commanding steamer Aroostook, North Atlantic Squadron, 1862; actively participating in the engagements with the enemy's batteries in the James River, and at Fort Darling, in May, 1862. Promoted to commander, July 16, 1862; commanded the steam gunboat Sebago, South Atlantic Squadron, 1862-63; commanded monitor Nantucket, 1863, in various engagements with the Confederate fortifications in Charleston Harbor, and took a leading part in the capture of Fort Wagner; commanded steamer Mackinaw, in North and South Atlantic Squadrons, participated in all the attacks on Fort Fisher, when his vessel was severely injured by the shells of the enemy, was actively engaged in all the subsequent attacks on the Confederate batteries on Cape Fear River; commanded the ironclad Miantonomah on a special cruise to Europe, 1866-67. Commanded U. S. Steamer Powhatan, 1873-74, on special service. Promoted to commodore, June 14, 1874; chief signal officer of the navy, 1876-79; commandant of Navy Yard, Portsmouth, N. H., 1879-82. Promoted to rear-admiral, November 25, 1881. Retired at his own request, February 3, 1882.

Rear-Admiral Beaumont died August 2, 1882, at Durham,

N. H., where he was stopping for the summer. He was attended in his illness by Rev. Father Ryan of Newmarket, N. H. His remains were removed to the Navy Yard, Portsmouth, N. H., to await their removal to their final resting-place. In reporting to the Navy Department the arrival of the remains at the Navy Yard, the Commandant, Commodore C. H. Wells, U. S. N., paid the following tribute to the deceased: "He left behind him an enviable memory as an accomplished officer and agreeable gentleman in all his walks of life."

Rear-Admiral Charles Boarman.

Born in Maryland; appointed midshipman from District of Columbia, June 9, 1811; promoted to lieutenant, March 5, 1817; commander, February 9, 1837; captain, March 29, 1844; placed on reserve list, September 14, 1855; promoted to commodore on retired list, March 12, 1867; rear-admiral on retired list, August 15, 1876. Died at Martinsburg, West Virginia, September 13, 1879.

Appointed midshipman he was ordered to attend the Naval School at the Navy Yard, Washington, D. C.; was then ordered to the sloop-of-war Erie, at Baltimore, then to duty on the brig Jefferson, on Lake Ontario, during the War of 1812; sloop-of-war Erie, Mediterranean Squadron, 1814-17. Promoted to lieutenant, March 5, 1817, he was on duty at the Navy Yard, Washington, D. C., 1817; sloop-of-war Peacock, and commanding schooner Weasel, West India Squadron, 1827-28; frigate Java, flagship of the Mediterranean Squadron, 1828; frigate Delaware, flagship of the Mediterranean Squadron, 1829. Executive officer of flagship Hudson, Brazil Squadron; commanding sloop-of-war Vandalia, Brazil Squadron; schooner Grampus, West India Squadron. Promoted to commander, February 9, 1837; commanding sloop-of-war Fairfield, Brazil Squadron, 1840. Promoted to captain, March 29, 1844; commanding frigate Brandywine, flagship of Brazil Squadron, 1844-50. Commanding Navy Yard and Station, New York, 1852-55. Placed on reserved list Sep-

tember 14, 1855; on special duty, 1861-65. Promoted to commodore on retired list March 12, 1867. Promoted to rear admiral on retired list September 13, 1879.

Charles Boarman was born in Charles County, Maryland, December 24, 1795. His father was at that time a professor at Georgetown College. The family was Catholic from the earliest days of the Colony of Maryland, and Charles Boarman, father of the Admiral, was a brother of Father Sylvester Boarman, S. J. He was educated at the Jesuit College of Liége, Belgium, and was a scholastic of the Society at the time of the Suppression in 1773. That event released him from his vows, and on his return to America he married a Miss Edelen; he had one son (Admiral Boarman) and one daughter, Sarah L. He became one of the professors at Georgetown College in 1797, and so remained until his death in 1819. He lived at the College until 1799, while his family lived on a farm in Charles County; when he died he was buried in the College graveyard. In 1799 he moved his family to Georgetown, where they lived in a brick house he bought of Mr. George Fenwick. This property was sold, in after years, to Georgetown College; the house was torn down and its site is now included in the baseball field. The house was occupied until her death by Mrs. Decatur, widow of Captain Stephen Decatur, U. S. Navy, who was killed in a duel with Captain James Barron, U. S. Navy, March 22, 1820. Decatur was not a Catholic, but Mrs. Decatur was a convert, and gave to the museum of Georgetown University a fine portrait of Captain Decatur, his sword and many souvenirs.

Admiral Boarman, early in life, became a student at Georgetown College, but he left about 1808 and entered the Navy as midshipman in 1811. He was married March 21, 1820, in Jefferson County, near Charlestown, Virginia, now West Virginia, to Miss Nancy Abell, daughter of John and Sarah Forest Abell, who were large land and slave owners. She was a convert, very firm in the Faith, and brought up her large family in a strictly Catholic manner, a duty that devolved on her by the absence of her husband on his cruises,

and which she fully and faithfully performed. She died September 26, 1875.

Admiral Boarman was always a thoroughly practical Catholic. While in command of the Navy Yard at Brooklyn, New York, 1852-55, he was a pew holder in old St. James', Brooklyn, and every Sunday in all kinds of weather, he and his family were in their pew. He lived a long, honorable, and upright life, was highly esteemed and respected by his superior and inferior officers, died a happy death, and left a record of official life, for competency and efficiency, worthy of honorable mention and remembrance.

The following General Order was issued by the Navy Department on receipt of the notice of his death:

NAVY DEPARTMENT, Washington, Sept. 16, 1879.

General Order:

The Acting Secretary of the Navy announces, with regret, to the Navy and Marine Corps, the death of Rear-Admiral Charles Boarman, on the 13th instant, at his home in Martinsburg, West Virginia, in the eighty-fourth year of his age, and after an honorable service of over sixty-eight years.

Rear-Admiral Boarman entered the Navy, June 9, 1811, and at the time of his death had been longer in the service than any other Officer borne on the Navy Register. He was a participant in the War of 1812, and during his long career in the Navy had many important commands.

On March 4, 1879, he was promoted from a Commodore to a Rear-Admiral on the retired list, from August 15, 1876, under the law authorizing such promotion, where an officer, being at the outbreak of the Rebellion, a citizen of a State engaged in such rebellion, exhibited marked fidelity to the Union in adhering to the flag of the United States.

In respect to his memory it is hereby ordered, that, on the day after the receipt hereof, the flags of the Navy Yards and Stations, and vessels in commission, be displayed at half

mast from sunrise to sunset, and thirteen minute guns be fired at noon from the Navy Yards and Stations, flagships, and vessels acting singly.

WILLIAM N. JEFFERS,

Acting Secretary of the Navy.

Admiral Boarman was survived by ten children, four sons and six daughters, of whom three sons and two daughters have since died. One daughter, Mrs. Mary J. Broome (still living, 1910), was married at the Brooklyn Navy Yard while he was in command of that Station.

Many of his relatives were in religious life. Among them were Rev. Sylvester Boarman, S. J., an uncle; Rev. F. Boarman, S. J.; Rev. Cornelius Thomas, rector of St. Anne's Church, Baltimore, Md., and Rev. Father Edelen, O. P., distant cousins. Miss Sallie Edelen, aunt of Admiral Boarman, was a Sister in the Poor Clares, in France. During the Reign of Terror these Sisters had to fly for their lives to the north of England, where they were very kindly received in 1793. Among the first to enter the Carmelite Convent in Baltimore, Md., were four of the Admiral's cousins, two Misses Boarman, and two Misses Edelen.

In March, 1870, Admiral Boarman celebrated the fiftieth anniversary of his marriage. His wife died September 26, 1875.

COMMODORE SIMON B. BISSELL.

Born in Vermont. Appointed midshipman from New Hampshire, March 1, 1825; promoted to passed midshipman, June 4, 1831; lieutenant, February 9, 1837; commander, September 14, 1855; captain, July 16, 1862; commodore, October 10, 1866; retired, March 1, 1870. Died at Paris, France, February 18, 1883.

His first duty was on the sloop-of-war Vincennes, Pacific Squadron, 1826-29; Pensacola Navy Yard, 1830. Promoted to passed midshipman, June 4, 1831, duty on the frigate

United States, Mediterranean Squadron, 1833-34; frigate Delaware, Mediterranean Squadron, 1835-36; receiving ship at Boston, Mass., 1837-39. Promoted to lieutenant, February 9, 1837, steamship Fulton, Atlantic Coast, 1840; steamer Missouri, Home Squadron, 1843; sloop-of-war Albany, Home Squadron, during the war with Mexico; present at the siege of Vera Cruz; stationed at the Naval Battery; unemployed from 1848 to 1858. Promoted to commander, September 14, 1855; commanding receiving ship at Mare Island, California, 1860; sloop-of-war Cyane, Pacific Squadron, 1861-62. Promoted to captain, July 16, 1862; Navy Yard, Mare Island, Cal., 1863-64. Promoted to commodore, October 10, 1866; commanding sloop-of-war Monongahela, North Atlantic Squadron, 1866-67; special service, 1869-72.

Born in Vermont, October 28, 1808, his parents were not Catholics, and he became a Catholic late in life, having married Miss Sarah Loughborough, a Catholic. After being placed on the retired list he obtained leave of absence, and lived abroad until his death at Paris.

Lieutenant Commander Robert Emmet Carmody.

Born in and appointed acting midshipman from New York, September 29, 1860; midshipman, July 16, 1862; promoted to ensign, December 18, 1868; master, March 21, 1870; lieutenant, March 21, 1871; lieutenant commander, February 28, 1890; retired for "incapacity resulting from incident of service," June 6, 1895. Died at Washington, D. C., February 2, 1896.

Appointed acting midshipman, he entered the Naval Academy, at Annapolis, September 29, 1860. In 1861 the Academy was removed to Newport, R. I., where it remained until the summer of 1865, when it was returned to Annapolis. During those years—1861-65—while the Civil War was raging, the midshipmen pursued their studies, and during the summers of 1862, 1863 and 1864, they made cruises on the sloops-of-war John Adams and Marion, frigate Macedonian,

gun boat Marblehead, and the yacht America, in pursuit of the Confederate vessels then menacing the coast—without falling in with any of them. By the Act of Congress, July 16, 1862, the status of the students at the Naval Academy was changed, so that, instead of being "acting midshipmen on probation," they were appointed midshipmen. Carmody graduated from the Naval Academy at Annapolis, Md., June 6, 1867. His first duty was on board the Quinnebaug, South Atlantic Station, 1867-70; torpedo duty, 1871; promoted to lieutenant, March 21, 1871; duty on ironclad Terror, North Atlantic Station, 1871-72; Ashuelot, Asiatic Station, 1873-76; Navy Yard, New York, 1876-77; commanding the Intrepid (special service), 1877-79; on the flagship Trenton, European Station, 1879-81; receiving ship Colorado, at New York, 1882-83; Yantic, North Atlantic Station, 1883-85; in charge of the Bellevue Magazine, 1885-88; Navy Yard, Washington, D. C., 1888-89; on the Alert and Monongahela, Pacific Station, 1889-90. Promoted to lieutenant commander, Navy Yard, Washington, D. C., 1890-93; ironclad Miantonomah, 1893-94. Retired for "incapacity resulting from incident of service," June 6, 1895.

Robert Emmet Carmody was born in Mohawk, New York, January 5, 1845, of Catholic parents who were among the pioneers of the Faith in that district. He was married at Brooklyn, N. Y., on May 15, 1878, to Charlotte Lawrence Lynch, daughter of Captain Dominick Lynch, U. S. Navy, a descendant of Dominick Lynch, who was one of the founders of St. Peter's, the first church in New York. With the help and assistance of his wife, a fervent, practical Catholic, Lieutenant Carmody was very prominent in providing the ways and means for Catholic sailors to hear Mass at the Navy Yard, N. Y., when he was in command of the Intrepid. At that time, 1877-79, there were no Catholic chaplains in the Navy, and no facilities for celebrating Mass, but a priest from St. James' Church went to the receiving ship every Sunday, bringing with him all the necessaries. Lieutenant and Mrs. Carmody became very much interested in supplying

the deficiencies, and through their efforts, and in conjunction with those of Madame Bayer, the saintly apostle to the sailors, altar vestments and altar furniture were supplied, through donations solicited by them, and by subscriptions of the sailors themselves, so that the deck of the Intrepid was transformed into a very neat chapel when Mass was celebrated thereon.

Carmody was a thorough officer, a splendid seaman, a happy messmate, whole-souled and generous, and a practical Catholic. Zealous in the performance of his duty he remained in active service until he broke down completely, and was retired June 6, 1895.

He died at Washington, D. C., February 2, 1896, after receiving all the rites of the Church. He was survived by his wife and seven children—two sons and five daughters—and by his brother, Pay Inspector John R. Carmody, U. S. Navy (retired).

Commander Frederick Chatard.

Born in Maryland, and appointed midshipman from there, November 16, 1824; promoted to lieutenant, March 29, 1834; commander, September 14, 1855; resigned, April 24, 1861. Died at St. Louis, Mo., October 3, 1897.

Appointed midshipman, his first duty was on board the ship-of-the-line North Carolina, Mediterranean Squadron, 1825-27; then on the sloop-of-war Falmouth, West India Squadron, 1828-30; receiving ship at Baltimore, Md., 1832-33; sloop-of-war Fairfield, Pacific Squadron, 1833-35; promoted to lieutenant, schooner Grampus, West India Squadron, and Coast of Brazil, 1836-38; steamer Fulton, Home Squadron, 1840; flagship Columbus, Mediterranean and Brazil Squadrons, 1842-44; commanding schooner Flirt, special service, West Indies, 1845-46; flagship Independence, Pacific Squadron, 1846-47; commanding store ship Lexington, Pacific Squadron, 1847-49; Naval Rendezvous at Baltimore, Md., 1849-51; commanding store ship Fredonia, to the Pacific with

troops, etc., 1852; Naval Rendezvous at Baltimore, Md., 1853-56. Promoted to commander, commanding sloop-of-war Saratoga, Home Squadron, 1857-58; commanding receiving ship Pennsylvania, at Norfolk, Virginia, 1859-61.

He resigned, April 24, 1861, and was commissioned as commander in the Confederate States Navy, March 26, 1861. His first duty was at the Manassas fortifications to drill the men in the use of their guns, then to command of the batteries on the Potomac River at Evansport, which blockaded Washington, D. C., and cut off supplies. He next saw service in the batteries at Drury's Bluff, on the James River, Va., and, later on, General J. B. Magruder's command on the Peninsula, where he acted as chief of heavy artillery, and constructor of batteries to the close of the war, 1865.

Frederick Chatard was born in Baltimore, Maryland, May 17, 1807, of an old Catholic family. During his service in the United States Navy, while attached to the Pacific Squadron, 1846-49, he participated in the Mexican War, and in the capture of Mazatlan, and the blockade of Manzanilla. While in command of the sloop-of-war Saratoga, 1857-58, he co-operated with Commodore Paulding in the capture of General Walker's filibustering expedition in Nicaragua. At the opening of the Civil War, his sympathies being strongly toward the South, he resigned his commission in the United States Navy, and tendered his services to the Confederacy. At the close of the war he settled in St. Louis, Missouri, where he remained until his death in his ninetieth year.

Commander Chatard was twice married. His first wife was Miss Catherine Josephine Tiernan, to whom he was married in Baltimore, and who died April 2, 1840, leaving three children, since deceased. His second wife was Miss Elise McNally, to whom he was married in Baltimore, Md., and who died in St. Louis, December 26, 1895. His daughter, Madame Charlotte Chatard, became a religious of the Sacred Heart; his brother-in-law, Rev. John McNally, deceased, was rector of St. Stephen's Church, Washington, D. C.; the Right Rev. Francis Silas Chatard, D. D., Bishop of Indianapolis,

Indiana, was his nephew. Sister Juliana Chatard of the Sisters of Charity at Emmittsburg, Maryland, was also a relative. His sisters-in-law, Mesdames Charlotte and Mary McNally, deecased, were Religious of the Sacred Heart; his niece, Miss Helen Van Bibber, of Baltimore, deceased, was a Sister of Mercy. His brother-in-law was Brevet Major (Colonel of Volunteers) Christopher McNally, United States Army, deceased; and Major Thomas Buchanan Dugan, U. S. Army, graduate of West Point, 1878; Brigadier General Edward Moale, U. S. Army (retired); Lieutenant Edward Moale, U. S. Navy (deceased), son of General Moale, were nephews.

He was a scholar and writer of considerable merit, but his writings were confined to private journals, travels abroad, etc., which were never published. As to his Catholicity, one who was near and dear to him pays the following tribute: "He was a man of spotless integrity, rigid honesty, and staunchly devoted to the Catholic Faith. His was in the truest sense of the word an exemplary life—a life deeply imbued with a religious sentiment, and one which could not fail to reflect the truth and value of the religious principles which he so dearly loved. From his early youth until the day of his death, he was a model of edifying example to all those over whom he had authority, or who were fortunate enough to share his inspiring companionship."

Commander Charles Ellwood Colahan.

Born in and appointed midshipman from Pennsylvania, July 21, 1865; graduated, June 4, 1869; promoted to ensign, July 12, 1870; master, August 13, 1872; lieutenant, July 20, 1875; lieutenant commander, June 19, 1897; commander, July 1, 1900. Died at Lambertville, N. J., March 11, 1904.

His first duty after graduating from the Naval Academy was on board the steam sloop-of-war Juniata, and frigate Franklin, European Station, 1869-71. Promoted to ensign, then on the sailing sloop-of-war Portsmouth, and steam frigate Lancaster, Brazil Station, 1872-75. Promoted to

lieutenant, receiving ship Potomac, 1875-76; training ship Constitution, 1877; the Tennessee and Monocacy, Asiatic Station, 1877-80; Navy Yard, League Island, Pa., 1880-83; Tallapoosa and Tennessee, North Atlantic Station, 1883-86; special duty at New York, 1886; Naval Academy as Instructor in seamanship, etc., 1886-89; to duty as member of Board of Organization at Navy Department, Washington, D. C., 1889-90; duty on Philadelphia and Bennington, North Atlantic Station, 1890-93; Naval Academy as assistant to Commandant of Cadets, 1893-96; on the Detroit, North Atlantic Station, 1896-98. Promoted to lieutenant commander on the Chicago, North Atlantic Station, 1898-99; Bureau of Navigation, Navy Department, 1899-1900; Naval Academy, 1900-1903.

Commander Colahan was born in Philadelphia, Penn., October 25, 1849. His wife was Miss Arabella Hensley of Frankfort, Kentucky. His father was a captain in the volunteer army during the Civil War; his brother-in-law was Major Louis E. Fagan, United States Marine Corps, deceased. His son-in-law, Andrew E. Kalbach, was also in the United States Navy (resigned). His son, Charles Ellwood Colahan, was appointed a midshipman at the Naval Academy, as was also his nephew, Louis E. Fagan. Commander Colahan was a member of the Catholic Club of New York, and he lived and died a consistent Catholic.

Lieutenant-Commander Joseph D. Danels.

Born in and appointed midshipman from Maryland, October 19, 1841; promoted to passed midshipman, August 10, 1847; master, September 14, 1855; lieutenant, September 15, 1855. Resigned, April 23, 1861. Commissioned March 22, 1865, as lieutenant-commander, to date from July 16, 1862. Appointed acting master in Volunteer Service, September 5, 1862; promoted to acting volunteer lieutenant, June 3, 1863; acting volunteer lieutenant commander, May 18, 1864. Died at Baltimore, Md., March 23, 1865.

Appointed midshipman, his first duty was on board the

frigate Independence, Home Squadron, 1841-42; frigate Cumberland, Mediterranean Squadron, 1842-45; to the Naval School for instruction, 1846, but before finishing the course, the war with Mexico broke out, and he was ordered to the frigate United States, 1846-48. After the close of the war he was again ordered to the Naval School (1848), and after passing the examination required, he was promoted to passed midshipman, to date from August 10, 1847. His next duty was on board the frigate Constitution, Mediterranean Squadron, 1848-51; then on the Coast Survey, 1851; to the brig Dolphin, on special service, Atlantic Ocean, 1851-52; steam frigate Saranac, Home Squadron, and Brazil, 1852-56; Coast Survey Steamer Nautilus, 1856-57; Rendezvous, Baltimore, Md., 1857-58; to the Despatch, 1858; Naval Rendezvous, Baltimore, Md., 1859-60; store ship Supply, 1860-61. Resigned, April 23, 1861. Appointed an acting master in the Volunteer Service of the Navy, September 5, 1862, he was ordered to the Vanderbilt, and was on duty on that vessel, 1862-65, participating in the two attacks on Fort Fisher. He had command of the force landed from the Vanderbilt to join in the final attack, January 15, 1865. While attached to the Vanderbilt he was promoted to the grade of acting lieutenant, and to acting volunteer lieutenant-commander. After the fight of Fort Fisher he was granted leave of absence on account of poor health, and returned to his home in Baltimore, Md. On March 22, 1865, he was, by Act of Congress, reinstated in his class in the regular Navy, and was commissioned as a lieutenant-commander, to date from July 16, 1862.

Joseph D. Danels was born in Baltimore, Md. His parents were John D. Danels, Commodore in the Columbian Navy, and Eugenie Caze D. Danels. His mother was a Catholic, his father was a convert to the Faith. Young Danels was attending St. Mary's Seminary, Baltimore, when he was appointed midshipman in the navy. In 1846 he was at the Naval Academy, under instruction when the war with Mexico broke out; he applied for orders to sea, and served until the close of the war, and then resumed his studies at the

Naval Academy. Secretary of the Navy George Bancroft addressed him a very complimentary letter, praising him for his zeal in applying for active duty. He was married, November 5, 1857, to Juliana Carroll Paca, granddaughter of William Paca, a Signer of the Declaration of Independence, and third Governor of Maryland.

When the Civil War broke out Lieutenant Danels was on duty at Baltimore. In an impulsive moment he offered his resignation to the Navy Department, April 23, 1861, and it was accepted. Realizing later on that he had made a mistake, he applied to have his resignation recalled, but it was too late, it had been accepted, and he was out of the service. Then he offered his services as a volunteer, and he was appointed acting master in the volunteer service of the navy. He was ordered to the U. S. S. Vanderbilt, and because of his valuable services he was advanced to acting volunteer lieutenant, June 3, 1863, and acting volunteer lieutenant-commander, May 18, 1864. At the time of the attacks on Fort Fisher, December, 1864, and January, 1865, he was executive officer of the Vanderbilt, and in the final attack, January 15, 1865, he commanded the landing party from his ship, detailed to join in the assault made by the naval force. At that time he was in very poor health, in the last stages of consumption, and really unfit, physically, for the strenuous work of the attack. An old classmate of his remonstrated against his taking part, but he was determined, and in reply to his old friend, he said that was the first chance he had had to redeem the fatal mistake he had made, and demonstrate his love for the Union, and he could not let it go by. So he took his place at the head of his men as they marched to the front, but his strength failed him, and he was obliged to fall out of line. His old friend went to him and Danels laid his head on his shoulder, and cried. In the bitterness of his overwhelming disappointment he deplored the fact that his strength was gone, and with it his last hope. But although almost prostrated with weakness, he remained on duty in the field, assisting very materially in rallying the

men after the repulse of the navy assault. For his services on the field, considering his physical condition, he was highly commended by his superior officers. After the capture of Fort Fisher, his health was almost entirely broken. Unfit for duty, he was granted an unlimited leave of absence, but it was not to be for a long time. He went to his home in Baltimore where kind and loving hands ministered to him until the end. Before his death he knew that he had been restored to his old place in the navy by Act of Congress, and he had been informed that he had been confirmed by the Senate, March 22, 1865. He died the next day, and after his death the postman brought his commission as lieutenant-commander in the United States Navy, dated to take rank from July 16, 1862, and his wife placed it in his dead hands. In his life he had always been true to his Faith.

Pay Director Edward C. Doran.

Born in Pittsburg, Pennsylvania, December 25, 1821; appointed purser from Indiana, September 15, 1845; title changed to paymaster, June 22, 1860; promoted to pay director, March 3, 1871; retired, 1882. Died at Nice, France, October 30, 1883.

His first duty was on board the brig Dolphin, on the African Station, 1845-46; then on the sloop-of-war Marion, on the African coast and Mediterranean Squadrons, 1847-48; sloop-of-war John Adams, on the coast of Africa, 1849-50; sloop-of-war Plymouth, East India Squadron, and Perry's Expedition to Japan, 1851-54; participated in land battle of Americans and English against Chinese Imperialists at Shanghai, April, 1854; receiving ship at Norfolk, Va., 1855-56; Naval Academy, 1856; steam frigates Colorado and Roanoke, 1858-60; Norfolk, Va., Navy Yard, 1860-61; special duty, 1861; Navy Yard, Mare Island, California, as paymaster of station; inspector of provisions and clothing, and purchasing paymaster, San Francisco, 1864-67; paymaster at San Francisco, Cal., 1867-68; Fleet paymaster, North Pacific Squadron, 1868-69; receiving ship at Mare Island,

Cal., Navy Yard, 1869; Navy Yard, Mare Island, 1870-73; inspector of provisions and clothing, Mare Island Navy Yard, 1873-74; special duty, 1874-75; Navy Yard, Mare Island, 1877-78; special duty at Paris Exposition, 1878. In charge of stores at naval depot, Villa-Franche, France, 1878-81; placed on the retired list in 1882.

He was married to Emily Byrd Kennon (Protestant) who died at New York, October 19, 1892. During his life he was known and esteemed, personally and officially. He was a practical Catholic, always taking a prominent interest in Catholic affairs. While in Rome in 1883, he was granted a special audience by Pope Leo XIII., being presented by His Eminence, Cardinal Howard. The Holy Father presented him with his autograph picture and a rosary which he had in his hands when he died, at Nice. His remains were brought to Norfolk, Va., for burial.

Rear-Admiral John C. Febiger.

Born in Pittsburg, Pennsylvania, February 14, 1821; appointed midshipman from Ohio, September 4, 1838; promoted to passed midshipman, May 20, 1844; master, July 13, 1852; lieutenant, April 30, 1853; commander, July 16, 1862; captain, May 6, 1868; commodore, August 9, 1874; rear-admiral, February 4, 1882; retired on his own application, July 1, 1882, after forty years of service. Died at Easton, Maryland, October 9, 1898.

His first duty was on board the frigate Macedonian, West India Squadron, 1838-40; then on the sloop-of-war Concord, Brazil Squadron, 1841-43; was wrecked in the Concord on east coast of Africa, and was then attached to the brig Chippola, purchased by the Government at Rio de Janeiro, and used to recover and dispose of the equipment of the Concord, 1843-44. Promoted to passed midshipman, duty on the frigate Potomac, Home Squadron, 1844-45; sloop-of-war Dale, Pacific Squadron, 1846-47; frigate Columbus, Pacific Squadron, 1848; sloop-of-war Dale, African Squadron,

1850; Coast Survey, 1852-57. Promoted to lieutenant, duty on sloop-of-war Germantown, East India Squadron, 1858-60; sloop-of-war Savannah, 1861. Promoted to commander, commanding steam gunboat Kanawha, West Gulf Blockading Squadron, 1862-63; commanding steamers Osage, Neosho and Lafayette, Mississippi Squadron, 1863; commanding steamer Mattabesett, North Atlantic Blockading Squadron, 1864-65; unsuccessful engagement with Confederate ram Albemarle, in Albemarle Sound, N. C., May 5, 1864; commanding steamer Ashuelot, Asiatic Squadron, 1866-68. Promoted to captain, commanding steam sloop-of-war Shenandoah, Asiatic Squadron, 1868-69; inspector of Naval Reserve Lands, 1869-72; commanding steam sloop Omaha, South Pacific Squadron, 1872-74; member of Board of Examiners, 1874-76; commandant of Navy Yard, Washington, D. C., 1876-80; special duty at Washington, D. C., 1880-81; member of Retiring Board, 1881-82. Promoted to rear-admiral. Retired on his own application after forty years' service, July 1, 1882.

The action of May 5, between the Confederate ironclad ram Albemarle and the small fleet of wooden vessels of the United States Navy was one of the most stirring events of the war. It took place in Albemarle Sound, North Carolina, and though the advantages were all in favor of the ironclad ram, the unequal fight was gallantly contested by the wooden vessels of the navy. The latter were severely injured, but kept up a strong and vigorous fire, though apparently ineffectual, against the sloping sides of their adversary, and also rammed her, until finally the Albemarle withdrew to her anchorage in the Roanoke River. Commander Febiger commanded the side-wheel steamer Mattabesett, and gallantly fought his ship during the entire engagement, from 4:40 to 7:30 p. m., also capturing the Bombshell, a tender to the ram.

Admiral Febiger, who was a convert, was married twice, both wives being Catholics. His first wife was Annie C. Ryan, to whom he was married in Urbana, Ohio, in May, 1849, and who died May 6, 1881, leaving three children, John C.

Febiger, Jr., Harry B. Febiger, and Madame de Garaguol, residing in France. On June 2, 1882, he was married to Mrs. Ellen T. Johnson, at Washington, D. C. The maiden name of his second wife was Ellen T. Roche. She was married three times: her first husband was Lieutenant William Reily, U. S. Navy, who was lost at sea on the U. S. brig Porpoise, in the China Seas in 1854—a son by this marriage, Lieutenant William Van Wyck Reily, Tenth Cavalry, U. S. Army, was killed with Custer, June 25, 1876. After the death of her first husband, she married Simeon M. Johnson, a lawyer, who died in 1872. She died April 19, 1889, from injuries received in a runaway accident two days before.

Admiral Febiger was a member of the Military Order of the Loyal Legion of the United States, the Society of Foreign Wars, and several clubs in Washington, D. C., and Easton, Md. On October 1, 1898, he had a stroke of paralysis, and on the 3d was baptized by the Rev. Father Temple of St. Matthew's, Washington, and received the last rites of the Church. He died on the 9th, and was buried at Arlington, October 11, 1898.

Rear-Admiral Samuel Rhoads Franklin.

Born at York, Pennsylvania, August 24, 1825, and appointed midshipman from Pennsylvania, February 18, 1841; promoted to passed midshipman, August 10, 1847; master, April 18, 1855; lieutenant, September 14, 1855; lieutenant-commander, July 16, 1862; commander, July 25, 1866; captain, August 13, 1872; commodore, May 28, 1881; rear-admiral, January 24, 1885; retired on attaining the age of sixty-two, August 24, 1887. Died at Washington, D. C., February 24, 1909.

His first duty was on board the frigate United States, Pacific Squadron, 1841-43; store ship Relief, Pacific Squadron, 1845-47; participated in the demonstration upon, and occupation of, Monterey, 1842. Ordered to the Naval School

at Annapolis, for course of studies, 1847. Promoted to passed midshipman, duty on the razee Independence, Mediterranean Squadron, 1849-52. Coast Survey, 1853-55. Promoted to master, instructor at Naval Academy, 1855-56. Promoted to lieutenant, sloop-of-war Falmouth, Brazil Squadron, 1857-59; sloop-of-war Macedonian, Home Squadron, 1859-60; steam sloop Dacotah, Atlantic Coast, 1861-62; was a volunteer on board the Roanoke in the action with the Merrimac, March, 1852, in which the frigates Congress and Cumberland were destroyed; was executive officer of the Dacotah in the attack upon the batteries at Sewell's Point, in the spring of 1862. Promoted to lieutenant-commander, commanding steam gunboat Aroostook, James River flotilla, 1862, and West Gulf Blockading Squadron, 1863. Special duty at New Orleans, La., 1864; on the staff of Acting Rear-Admiral Thatcher during the operations of Mobile Bay, in the spring of 1865, and was the naval representative in the demand for the surrender of the City of Mobile. Commanding steamer Saginaw, North Pacific Squadron, 1866-67. Promoted to commander, ordnance duty at Mare Island Navy Yard, California, 1868-69; commanding steam sloop-of-war Mohican, North Pacific Squadron, 1869-70; equipment duty at Mare Island Navy Yard, Cal., 1870-72. Promoted to captain, commanding Naval Station at New London, Connecticut, July, 1872, to September, 1872; at Navy Yard, Washington, D. C., September to December 1872; Naval Station, New London, Conn., March to April, 1873; commanding steam frigate Wabash, European Squadron, 1873-74; commanding steam frigate Franklin, European Squadron, 1874-76; president of Board of Examiners for Promotion of Officers, Navy Yard, Norfolk, Va., 1877; hydrographer to the Bureau of Navigation, Navy Department, Washington, D. C., 1877-80. Promoted to commodore, superintendent of Naval Observatory, 1884-85. Promoted to rear-admiral, commanding European Station, 1885-87. Retired on attaining the age of sixty-two, August 24, 1887. Appointed by President Cleveland, February, 1889, as one of the delegates on the part of the

United States to the International Marine Conference, and was chosen president of that body, October 16, 1889, upon its assembly at Washington, D. C.

Admiral Franklin's ancestors were Quakers who had originally settled in and about Flushing, Long Island, N. Y. Their descendants settled in New York City, where they resided during the War of the Revolution. Walter Franklin (brother of his great grandfather) was a merchant of great wealth, acquired in trade with Russia. He built, and occupied, what was considered in those days, perhaps the finest house in New York. It stood on what is now Franklin Square, and this square, named for him, was the site of his gardens. When General Washington went to New York to be inaugurated as the first President of the United States, the house of Walter Franklin was selected for the President's mansion, and was occupied as such for about a year. Two of Walter Franklin's daughters married the brothers, DeWitt and George Clinton. The Admiral's grandfather, Thomas Franklin, left New York and settled in Pennsylvania.

His father, Walter S. Franklin, was clerk of the House of Representatives in Congress, and died in 1838. His great grandfather was an officer in the army during the War of the Revolution, and his great grandmother was the daughter of Samuel Rhoads (after whom he was named), a Pennsylvanian member of the first Continental Congress; his mother was the daughter of Dr. William Buel of Litchfield, Conn., a descendant of Peter Buel of Windsor, Conn. His elder brother, Major General William Buel Franklin, graduated at West Point, the head of his class in 1843, and after a long and distinguished career, during which he participated in the War with Mexico, and in the Civil War, resigned from the army, November 10, 1865, and retiring to civil life, died at Hartford, Conn., March 8, 1903. Another brother, Colonel Walter S. Franklin, entered the army in the early part of the Civil War, at the close of which he entered business life.

As a midshipman Admiral Franklin's first cruise was on the frigate United States, flag-ship of Commodore Thomas

Catesby Jones, Pacific Squadron, 1841-43. In 1842 the relations between the governments of the United States and Mexico were severely strained, and while at Callao, Commodore Jones received unofficial information to the effect that war must inevitably result. He decided that the first blow must be struck on the Pacific Coast, and with his squadron sailed for California. He entered the Bay of Monterey, and immediately took possession of the place, landing a force, and hoisting the flag of the United States, which was done without opposition, but war not having been yet declared, the commodore withdrew his landing party twenty-four hours after the occupation. It was an unwise movement, and of course the Government of the United States was obliged to give satisfaction to Mexico, and the Commodore was recalled and relieved from his command.

During the cruise of the United States among the islands of the Pacific, they found at Tahiti a few merchant seamen who were there on the consul's hands; they were taken on board, were entered on the books of the ship and became a portion of the crew. One of them was Herman Melville, who afterward became famous as a writer and an admiralty lawyer. He had gone to sea for his health, and because of some trouble he and his comrades left their ship, and found themselves stranded in the South Pacific. Melville afterwards wrote a book called *White Jacket,* descriptive of the cruise of the United States, the peculiarities of the officers, whom it was not difficult to recognize by the sobriquets he gave to each, and his experience as a seaman in the United States Navy. The book was very popular, and probably did more to cause the abolition of flogging in the Navy than anything else written with that end in view. A copy of the book was placed on the desk of every member of Congress, as an eloquent appeal in behalf of abolishment of flogging, written by an eye-witness of the system and its degrading effects and abuses. Soon after a law was passed forbidding flogging in the navy.

While in command of the steam frigate Franklin, on the Mediterranean Station, in 1876, orders were received for the

return of the ship to the United States. Stopping at Gibraltar, Captain Franklin received a cablegram from the Navy Department directing him to proceed to Vigo, in Spain, and there take on board the famous "Boss" Tweed, then a fugitive from justice, and convey him to the United States. Tweed, who had been known as "Mr. Secor," was received on board, and delivered to the authorities of New York in November, 1876.

Captain Franklin became a Catholic about the year 1880, but he was the only member of his family who embraced the Faith. He married Mrs. Arthur Henry Dutton (Marion, daughter of Rear Admiral B. F. Sands, U. S. Navy). Her husband, General Dutton, died of wounds received at the battle of Bermuda Hundred, before they had been married a year. He was a graduate of West Point, a star member of his class. He was brevetted brigadier general of volunteers, and was only twenty-five years of age at the time of his death, before which he was received into the Church. Rear Admiral Sands (father of Mrs. Franklin) was a convert, and a thoroughly practical Catholic, and his family followed his exemplary life. One daughter became a nun of the Order of the Visitation B. V. M., and was twice Superior of the Monastery of Mt. de Sales, near Catonsville, Maryland; two granddaughters became Religious of the Sacred Heart.

While in command of the European Station, 1885-87, Rear-Admiral Franklin and his wife were invited to attend the Mass of the Holy Father, Pope Leo XIII.; they received holy communion from his hands and had a personal interview after Mass. In 1887 (August 24th), having reached the age of sixty-two, Admiral Franklin was placed on the retired list, and returned to his home in Washington, D. C., where he remained until his death. He was buried in the National Cemetery at Arlington, Va., with all the honors due to his rank. He was author of *Memories of a Rear-Admiral* (Harper Brothers, New York, 1898). He was a member of the Society of the Cincinnati.

PASSED ASSISTANT SURGEON FRANCIS VINCENT GREENE.

Born in Pennsylvania. Appointed to the volunteer navy from there, acting assistant surgeon, December 19, 1862. Promoted to acting passed assistant surgeon, August 14, 1865. Transferred from the volunteer to the regular navy, as passed assistant surgeon, on the retired list, July 12, 1879, under provisions of the act of Congress of February 15, 1879. Died at Philadelphia, Pa., October 9, 1902.

He was the son of Medical Director James Montgomery Greene, U. S. Navy, and was a graduate of Mount St. Mary's College, Emmitsburg, Md. His first duty was on board the Saginaw and the Farallones, Pacific Squadron, 1862-65; Washington Navy Yard, 1866; Naval Laboratory, New York, 1866-69; then to duty on board the Aroostook, 1869; Naval Station, League Island, Pa., 1870-73; Lancaster, 1873-75. He was ordered for duty, March 20, 1876, in connection with the Centennial Exposition, Philadelphia, Pa., from which duty he was detached, December 15, 1876, and placed on waiting orders. According to the provisions of the act of Congress of February 15, 1879, he was transferred from the volunteer to the regular navy, as passed assistant surgeon on the retired list, to date from July 12, 1879.

MEDICAL DIRECTOR JAMES MONTGOMERY GREENE.

Born in Ireland, appointed from Pennsylvania, surgeon's mate, April 20, 1825; promoted to surgeon, December 4, 1828; placed on retired list on reaching the age of sixty-two, December 21, 1861; promoted to medical director on the retired list, March 3, 1871. Died at Philadelphia, Pa., June 9, 1871.

His first duty was at New Orleans, La., 1825-27; then on board the Delaware, Mediterranean Squadron, 1827-28; Naval Hospital, Philadelphia, Pa., 1830-31; Ontario, Mediterranean Squadron, 1831-33; Naval Rendezvous at Philadelphia, Pa., 1833-37; duty on board the Constitution, Brandywine, and Columbus, Mediterranean Squadron, 1838-42; fleet surgeon of Home Squadron, 1842-45; Navy Yard, Philadelphia, Pa., 1847-50; fleet surgeon of Pacific Squadron, 1850-53; Naval

Asylum, Philadelphia, Pa., 1855-58; fleet surgeon, of Brazil Squadron, 1858-59; Navy Yard, Philadelphia, Pa., 1860-63.

A surgeon's mate in the navy was equivalent to assistant surgeon. After a long and honorable career, during which he occupied the most responsible positions in the Medical Corps of the Navy, he was promoted to medical director (the highest rank in the Corps) when on the retired list. He lived the life of an exemplary Catholic, and brought up his children in the Faith.

MEDICAL DIRECTOR GUSTAVUS R. B. HORNER.

Born in Virginia, he was appointed from that State surgeon's mate, May 26, 1826; promoted to surgeon, April 4, 1831; placed on the retired list on reaching the age of sixty-two, June 18, 1866; promoted to medical director on the retired list, March 3, 1871. Died at Warrenton, Virginia, August 13, 1892.

His first duty was on board the frigate Macedonian, Brazil Squadron, 1826-28; Naval Hospital at Philadelphia, Pa., 1829; frigate Brandywine, Home Squadron, 1830-31. Promoted to surgeon, April 4, 1831; duty on sloop-of-war John Adams, Mediterranean Squadron, 1831-34; Naval Rendezvous at Philadelphia, Pa., 1834-36; frigate United States, Mediterranean Squadron, 1836-38; Naval Asylum, Philadelphia, Pa., 1838-41; fleet surgeon, frigate Delaware, Brazil Squadron, 1841-43; frigate Delaware, Mediterranean Squadron, 1843-44; Naval Rendezvous at Philadelphia, Pa., 1845-48; fleet surgeon (frigate Savannah), Pacific Squadron, 1848-50; Navy Yard, Philadelphia, Pa., 1852-55; fleet surgeon, frigate Wabash, Home Squadron, 1856-58; Naval Hospital at Pensacola, Florida, 1858-60; to steam frigate Colorado, as fleet surgeon of the Gulf Blockading Squadron, 1861-63; Marine Rendezvous, Philadelphia, Pa., 1864-67.

Born in Virginia, and appointed from that State, he remained true to the Union, and did not falter in his loyalty to his country. He became a Catholic in his later years, and died in the Faith.

Rear-Admiral Augustus Henry Kilty.

Born in Maryland, he was appointed midshipman, July 4, 1821, from his native State; promoted to passed midshipman, April 28, 1832; lieutenant, September 6, 1837; placed on reserved list, September 13, 1855; promoted to commander on active list, January 6, 1859, to date from September 14, 1855; promoted to captain, July 16, 1862; commodore, July 25, 1866; placed on retired list on attaining the age of sixty-two years, November 25, 1868; promoted to rear-admiral, July 13, 1870. Died at Baltimore, Md., November 10, 1879.

His first duty was on the line-of-battle ship Franklin, Pacific Squadron, 1821-24; then on the store-ship Decoy, West Indies Squadron; sloop-of-war John Adams, Pensacola Station; frigate Constellation, West Indies Squadron, 1825-27; frigate Hudson and sloop-of-war Boston, Brazil Squadron, 1828-29; surveying coast of Louisiana, 1830-31. Promoted to passed midshipman, April 28, 1832; schooner Grampus, West Indies Squadron, 1832-34; receiving ship at Philadelphia, 1835-36; promoted to lieutenant, September 6, 1837; sloop-of-war John Adams, East India Squadron, 1838-40; line-of-battle-ship Columbus, Mediterranean and Brazil Squadrons, 1843-44; frigate United States, coast of Africa and Mediterranean Squadrons, 1846-49; naval rendezvous at Baltimore, Md., 1851-52; receiving ship at New York, 1854-55; placed on reserved list, September 13, 1855; commander on the active list, January 6, 1859, to date from September 14, 1855. Commanding naval rendezvous at Baltimore, Md., 1860; ordered to St. Louis, Mo., 1861, to aid in organizing naval flotilla, under Commander A. H. Foote, U. S. N.; commanding gunboat Mound City, and was engaged at Island No. 10 and Fort Pillow, the Mound City being sunk in the latter engagement; she was raised, repaired at Mound City, and rejoined the flotilla. In June, 1862, he was ordered in command of an expedition to White River, Arkansas, which on June 17 attacked Fort Charles, about one hundred miles from the mouth of the river, and with the aid of military force, under Colonel Fitch, cap-

tured it; but near the close of the action, a shot entered the steam drum of the Mound City, and the escape of steam caused the death of more than one hundred officers and men. Commander Kilty received a severe scald, which caused the loss of his left arm. Promoted to captain, July 16, 1862, he was on ordnance duty at Baltimore, Md., 1863; commanding ironclad frigate Roanoke, North Atlantic Squadron, and receiving ship Vermont, 1864-65. Promoted to commodore, July 25, 1866; commanded Navy Yard, Norfolk, Va., 1867-70; placed on the retired list on attaining the age of sixty-two years, November 25, 1868. Promoted to rear admiral on retired list, July 13, 1870.

Born in Annapolis, Maryland, November 25, 1806, he was the son of General John Kilty, Adjutant General of the State of Maryland, 1811, and nephew of Chancellor William Kilty, of the State of Maryland. Both his father and his uncle were original members of the Society of the Cincinnati, both having been officers in the Revolutionary Army, and thus he became an hereditary member of that distinguished organization. His parents were Catholics, and he was a fervent Catholic all his life. Promotion used to be slow in the navy, and an act of Congress, approved February 28, 1855, created what was known as a reserved list. A board of officers was appointed, under the act, to make a selection of those officers who, in their judgment, should be placed on that list. Among the names so selected was that of Lieutenant Kilty. But considering an injustice had been done him, he was reinstated on the active list, January 6, 1859, and was promoted to the rank of commander to date from September 14, 1855, the day after he had been placed on the reserved list.

When the Civil War broke out Commander Kilty was in command of the naval rendezvous at Baltimore, Md. A mob surrounded the station and demanded that the flag should be hauled down; he refused, and declared that he would kill the first man that touched it. It was not touched. In 1864 the Legislature of Maryland gave him a vote of thanks for his "loyalty and courage."

REAR-ADMIRAL WILLIAM A. KIRKLAND.

Born in North Carolina and appointed midshipman, July 2, 1850, from that State. He was promoted to passed midshipman, June 20, 1856; master, January 22, 1858; lieutenant, March 18, 1858; lieutenant commander, July 16, 1862; commander, March 2, 1869; captain, April 1, 1880; commodore, June 27, 1893; rear-admiral, March 1, 1895; placed on the retired list on reaching the age of sixty-two, July 3, 1898. Died at Mare Island, California, August 12, 1898.

His first duty was on board the sloop-of-war Portsmouth, Pacific Squadron, 1851-55; then to the Naval Academy for instruction, 1855-56. Promoted to passed midshipman, June 20, 1856; duty on board frigate St. Lawrence, Brazil Squadron, 1856-57; sloop-of-war Falmouth, Brazil Squadron, 1857-59. Promoted to master, January 22, 1858; lieutenant, March 18, 1858; Brazil Squadron, 1860; steamer Pulaski, coast of Brazil, 1861-62; promoted to lieutenant commander, July 16, 1862; sloop-of-war Jamestown, China Station, 1862-63; steam sloop-of-war Wyoming, East India Squadron, 1863-64; commanding gunboat Owasco, then to command of ironclad Winnebago, West Gulf Blockading Squadron, 1864-65; served under Acting Rear-Admiral Thatcher in the movements against defences of Mobile, resulting in the capture of that place and the surrender of the Confederate fleet; commanding steamer Wasp, South Atlantic Station, 1866-70. Promoted to commander, March 2, 1869; commanding store-ship Guard, special service, in connection with the survey of the Isthmus of Darien, 1873; ordnance duty, 1874; commanding Wasp, South Atlantic Station, 1875-76; commanding steamer Frolic, South Atlantic Station, 1876-77; commanding Supply, special service, 1878; commanding steam sloop-of-war Shenandoah, South Atlantic Station, 1881-82; promoted to captain, April 1, 1880; Navy Yard, Norfolk, Va., 1883; commanding receiving ship Colorado, at New York, 1883-84; Navy Yard, New York, 1885-86; commanding receiving ship Vermont, New York, 1887-89; supervisor of the harbor of New York,

1889-91; commandant, Navy Yard, League Island, Pennsylvania, 1891; promoted to commodore, June 27, 1893; commanding European Station, 1894-95; promoted to rear-admiral, March 1, 1895; commanding Mare Island, California, 1896-98; placed on retired list, July 3, 1898, but remained in command of the Navy Yard, Mare Island, until his death there, August 12, 1898.

When the Civil War came he remained true to the Union, though his brother and many of his relatives and friends were in the Confederate service. He was married in Montevideo, Uruguay, to Miss Consuelo Gowland, daughter of John M. Gowland, a prominent merchant of that city, and Fortunata Acebedo. While in command of the Navy Yard, Mare Island, California, he reached the retiring age of sixty-two years, and was then the ranking officer of the navy on the active list. He was retained in that command until his death, having completed a service of forty-eight years. His remains were brought East, and interred in the Cemetery of the Holy Cross, Flatbush, Brooklyn, N. Y., and several years later were reinterred in the Naval Cemetery at Annapolis, Md. He was survived by his wife, two sons and two daughters, Isabel, widow of Captain Stephen Quackenbush, U. S. M. C., and Florence, wife of Lieutenant Commander York Noel, U. S. Navy.

Admiral Kirkland was a man of very positive character and abrupt manner, but a true and steadfast friend. He was a fine officer, though at times very impetuous. While in command of the European Squadron, 1894-95, he incurred the displeasure of the Administration of President Cleveland by writing a letter of congratulation to President Faure of France, an old friend, on his election, and for publicly criticizing very harshly the missionaries in Syria. He also offended the chaplain of his flagship, the San Francisco, by his comments on that officer's uniform. These incidents created quite a sensation, and the admiral was severely criticized, to which he replied in very vigorous language. The result was that he was recalled from the command of the European Station.

Captain Dominick Lynch.

Born in New York, appointed midshipman from New York, February 2, 1829; promoted to passed midshipman, July 3, 1835; lieutenant, September 8, 1841; placed on reserved list, September 13, 1855; promoted to commander on retired list, July 21, 1861; captain, April 4, 1867; captain on active list, January 20, 1871; retired on his own application after forty years' service, January 30, 1872. Died at Brooklyn, N. Y., October 10, 1884.

His first duty was in the Mediterranean Squadron, where he was attached to the Ontario, then to the Concord, Java, Delaware, and United States, 1829-34. Promoted to passed midshipman, July 3, 1835; duty on receiving ship Hudson, 1835; frigates United States and Constitution, Mediterranean Squadron, 1836-38; sloops-of-war St. Louis and Dale, and schooner Shark, Pacific Squadron, 1839-43. Promoted to lieutenant, September 8, 1841; sloop-of-war Plymouth, Brazil Squadron, and steam frigate San Jacinto, Mediterranean Squadron, 1844-46; steam frigate Mississippi, Home Squadron, and receiving ship Pennsylvania, 1846-48; sloops-of-war Vincennes and Vandalia, Pacific Squadron, 1849-51; Navy Yard, New York, 1853-55; placed on the reserved list, September 13, 1855; on chart duty, New York, 1859-60; steamer Daylight, North Atlantic Blockading Squadron, 1861-62. Promoted to commander on the retired list, July 21, 1861; participated in the capture of Fort Macon, and engagements with field batteries, Lynnhaven Bay and Forts Hatteras and Clarke; commanding brig Bainbridge, at Aspinwall, C. A., 1862-63; commanding ordnance ship St. Lawrence, and in charge of naval station, Beaufort, North Carolina, 1863-65; naval storekeeper, Philadelphia, Pa., 1866-67; promoted to captain on retired list, April 4, 1867; executive officer of the Naval Asylum, Philadelphia, Pa., 1867-70; commanding receiving ship at Boston, Mass., 1871-72; promoted to captain on the active list, January 20, 1871; retired at his own request, after forty years' service, January 30, 1872.

Dominick Lynch (3d) was born at No. 1 Greenwich Street, New York City, in 1813. His father, Dominick Lynch (2d), was a very prosperous merchant, and his residence in Greenwich Street, directly opposite the Battery, was then in the most fashionable part of New York. His grandfather, Dominick Lynch (1st) was during his life one of the most prominent Catholics in New York. He was a man of great wealth, and he exercised a lavish hospitality. It was owing in a great measure to his personal efforts and charitable assistance that the first St. Peter's church was erected in 1786, on five lots on Barclay Street, obtained on leasehold from Trinity Church Corporation. He purchased a fine estate in Westchester County, facing Long Island Sound, on which he built a spacious stone mansion, in which, it is said, the first Mass in Westchester County was celebrated. He died June, 1825, and was survived by his widow and thirteen children, eight sons and five daughters.

Dominick Lynch (3d), at the age of sixteen years, was appointed a midshipman in the United States Navy. While a lieutenant he married, at Port Mahon, on the Island of Minorca, then the headquarters of the Mediterranean Squadron, Miss Antonia Beneventura Arquimbeau. His son, Dominick Lynch (4th) was a lieutenant in the Fourth United States Cavalry at the time of his death, February 21, 1875.

Captain Dominick Lynch (3d), U. S. Navy, died at his residence, 555 Henry Street, Brooklyn, N. Y., October 10, 1884, in his seventy-first year. His remains were placed in the family vault of the Lynch family, in the old St. Patrick's Cathedral, Prince and Mott Streets, where the remains of all four Dominick Lynchs repose. He died in full communion with the Faith of his ancestors. Owing to intermarriages with non-Catholic families, there were many defections from the Faith in the previous generations of his family, but all who bore the name of Dominick lived and died in the ancient Faith.

He was survived by his widow and four daughters, one of whom, Charlotte Lawrence, was married to Lieutenant Commander Robert Emmet Carmody, U. S. Navy.

PROFESSOR OF MATHEMATICS JAMES MAJOR.

Born in Ireland, appointed a professor of mathematics from New York, May 10, 1838; commissioned as professor of mathematics, August 14, 1848; resigned, September 3, 1859.

His first duty was on board the sloop-of-war Cyane, Mediterranean Squadron, 1838-41; then on the razee frigate Independence, Home Squadron, 1841-43; sloop-of-war Falmouth, Home Squadron, 1844-45; transferred to the frigate Potomac, West Indies Squadron, April 4, 1845, until December 10, 1845. Ordered to the Naval Observatory, Washington, D. C., December 4, 1846, where he remained on duty until he resigned from the service.

Born in Ireland, March 17, 1813, he was educated in his native land, and came to this country a young man. In 1838 professors in the navy were not commissioned officers, and as there was no Naval Academy, their duties were principally on board of cruising ships, where they were instructors of midshipmen. They were finally made commissioned officers. During his sea service of seven or eight years he was on duty in the West Indies and Mediterranean Squadrons. It is related of him that while on board the Cyane, of the Mediterranean Squadron, the ship was visited by Pope Gregory XVI., on which occasion His Holiness asked whether there were any Catholics on board, and desired that they should be presented to him. Professor Major was the only Catholic officer. The Pope at that time granted Catholics in the U. S. Naval Service a dispensation from the law of abstinence on Fridays, etc.

After he resigned from the navy he entered the Society of Jesus, September 7, 1859. Having finished the novitiate at Frederick, Md., he went to Boston, Mass., where the college was opened in 1861. While studying he had acted at that house as Procurator, and for a time as Professor of Chemistry. He was ordained priest at Boston. He was for a time missionary at White Marsh, Prince George County, Maryland. At Holy Cross College, Worcester, Mass., and at Baltimore, he taught mathematics. His last years were spent at St. Joseph's

Church, Providence, R. I., where he died January 1, 1898. The remains were brought to Worcester, Mass., and interred in the Holy Cross burial plot. Father Major had two sisters, who were Religious of the Sacred Heart. He had two nephews, John and David Major.

The following tribute to his memory was published in the Holy Cross *Purple*:—

"Permit one who sat for four years at Holy Cross, under the teachings of Father Major, to pay a slight tribute of respect to his loved memory. There are teachers whom we respect, teachers whom we fear, and teachers whom we love. Of the last was Father Major, and of them all he remains first in tender recollection. He was a good teacher, but a better man. In the mazes of trigonometry and calculus there was no abler or more pleasant guide, and he could point the paths of the stars as readily as he could the way to the chapel. All of physics he taught incomparably, but without knowing it he taught much more. In his daily life, in his manner, in his charity, in his humble piety, and in his patience, he taught the human virtues.

"I do not know that Father Major had ever acted as a prefect of discipline. As I knew him he would not have been a success in such a position, despite his early military associations. He could not even reprove in a way that wounded. What did hurt, however, was the self-reproach in the mature recollection of the callow thoughtlessness that might have grieved, with a boyish prank, so kind a soul. But perhaps such things did not grieve him. He had a mind above resentment, and a charity that mantled others' faults. The possible affronts he apparently did not see. The jokes he enjoyed with a silent laugh, as sunny as a child's, and as contagious. Physically, Father Major appeared to be an old man a quarter of a century ago, but his heart was young, and there was a perennial cheer in his kindly eyes. I never saw a more contented man. He had found an earthly haven of rest, had anticipated as much as it is in human power to do, the heaven that has now welcomed him."

MEDICAL DIRECTOR ROBERT AUGUSTINE MARMION.

Born in Virginia, he was appointed assistant surgeon from West Virginia, March 26, 1868. Promoted to passed assistant surgeon, October 24, 1872; surgeon, June 2, 1879; medical inspector, June 15, 1895; medical director, December 15, 1904; retired on attaining the age of sixty-two years, September 6, 1906. Died at Washington, D. C., June 8, 1907.

His first duty was at the Naval Hospital, New York, 1868-69, then on board the Galena, 1869, and on the Ossipee, Cyane, Pensacola, and Saranac, Pacific Fleet, 1869-72; Naval Hospital, Washington, D. C., 1872-73; promoted to passed assistant surgeon, October 24, 1872; duty on the Alaska, European Fleet, 1873-76; Navy Yard, Boston, Mass., 1877; Naval Hospital, Mare Island, California, 1878-79. Promoted to surgeon, June 2, 1879; duty on the training-ship Portsmouth, 1879-82; at Marine Barracks, Washington, D. C., 1882-85; on the Juniata, 1886-89; Navy Yard, Norfolk, Va., 1889-91; Navy Yard, Boston, Mass., 1891-94; special duty at the Smithsonian Institute, 1894; fleet surgeon, South Atlantic Station, 1894-96. Promoted to medical inspector, June 15, 1895; member of Board of Inspection and Survey, and Naval Examining Board, 1896; Navy Yard, Washington, D. C., member of Naval Retiring Board, 1896-99; Naval Hospital, Philadelphia, Pa., 1899-1901; president of Naval Examining Board, Washington, D. C., 1901-02; duty in charge of Naval Museum of Hygiene, and president of Navy Medical School, 1902-05; member of Naval Medical Examining and Retiring Boards, 1905-06. Placed on the retired list on reaching the age of sixty-two years, September 6, 1906, but continued on duty as President of Medical Examining and Naval Retiring Board, 1906-7. Died at Washington, D.C., June 8, 1907, while on duty.

Robert Augustine Marmion was born of an old Catholic family at Harper's Ferry, Virginia, September 6, 1844. His father, Dr. Nicholas Marmion, was born in Rathmullen, County Down, Ireland, and was a man of profound classical and mathematical education, having been Professor of Latin,

Greek, and Mathematics at Belfast Academy (now Queen's College), Ireland. Coming to this country, he married Lydia Ingraham Hall, of the Preble family of Maine. She was a Unitarian, but ten years after her marriage became a convert. Even before her conversion she was very careful about the religious instruction of the children. Robert was sent to Mount St. Mary's College, Emmitsburg, Maryland, where he graduated in 1861. He then attended the University of Pennsylvania, and graduated in medicine (M. D.) in 1868. Later he finished in Paris and Vienna colleges, in special study of the eye and ear.

In 1879 he was married to Caroline Van Voorhies, granddaughter of Rear-Admiral McDougal, U. S. Navy. They had two daughters, Alanna, who married J. A. O'Sullivan, living in London, England, and Caroline, who became a Sister of Charity. After the death of his wife he married Beatrice Chouteau Paul, daughter of Brigadier General Gabriel Rene Paul, U. S. Army, a distinguished officer during the Mexican and Civil War. They had three children, sons, who, with his wife, survived him.

His brother, Dr. William V. Marmion, entered the navy as acting assistant surgeon, April 27, 1866, was appointed assistant surgeon, June 18, 1866. Resigned, January 10, 1871. He also made a specialty of the eye and ear, studying in Vienna, and established himself in Washington, D. C., where he attained eminence and success.

Medical Director Robert Augustine Marmion was a highly accomplished officer, of high professional ability, an upright, modest, refined, scholarly gentleman, and a practical Catholic. He organized and founded the U. S. Navy Medical School at Washington, D. C., and was its first president. For four years he represented the navy as delegate to the American Medical Association meetings, and at various times addressed the graduates of the medical classes at the University of Pennsylvania, Jefferson Medical College, Medical Chirurgical College and Blockley Hospital, Bellevue and Cornell Medical Colleges, and College of Physicians and Surgeons.

Captain Richard Worsam Meade.

Born in Xeres, Spain, appointed midshipman from Pennsylvania, April 1, 1826; promoted to passed midshipman, June 14, 1834; lieutenant on reserved list, December 20, 1837; commander on active list, September 14, 1855; captain on active list, July 16, 1862; placed on retired list, December 11, 1867. Died at Brooklyn, N. Y., April 14, 1870.

His first duty was on board the frigate Brandywine, Pacific Squadron, 1827-30, then on sloop-of-war St. Louis, West India Squadron, 1833-35. Promoted to past midshipman, June 14, 1834; to lieutenant on reserved list, December 20, 1837; Navy Yard, New York, 1839; store-ship Erie, 1843-45; Navy Yard, New York, 1845; unemployed, 1849-51; commanding steamer Massachusetts, Pacific Squadron, 1853-55; promoted to commander on active list, September 14, 1855; commanding receiving ship, at New York, 1861-64; promoted to captain on active list, July 16, 1862; commanding steamer San Jacinto, East Gulf Blockading Squadron, 1864-66.

Richard Worsam Meade, son of Richard Worsam Meade and Margaret Butler, was born in Xeres, Spain, in March, 1807. His father, a wealthy merchant and ship-owner of Philadelphia, went to Spain on business in 1803, remaining there fifteen years, as financial agent of the U. S. Government from 1806 to 1817. The first American ancestor of the Meade family, Robert Meade, was one of those Catholics who fled from the persecutions in Ireland on account of their Faith, and came to America in the early years of the eighteenth century. He died in Philadelphia, in August, 1754. His sons, under the firm name of Garrett and George Meade, were prominent merchants in Philadelphia, and fervent patriots. George Meade served in Cadwallader's Battalion during the Revolution, and gave £2,000 sterling to the fund for Washington's suffering army at Valley Forge. He married the daughter of the Honorable Richard Worsam of "His Majesty's Council in the Island of Barbadoes, Esquire." A sister of George Meade married Thomas FitzSimmons of

Philadelphia, a prominent Catholic of his day, who was a captain in the Revolutionary War, a member of the Navy Board, a member of the Continental Congress, a delegate to the convention that framed the Constitution of the United States, and represented Philadelphia in the first, second and third Congresses.

The father of Richard Worsam Meade, 2d, died in 1828. The children had been baptized and instructed in the Catholic Faith, but the youngest son, George Gordon Meade, who was thirteen years old when his father died, was brought up a Protestant by his mother, who was not a Catholic. He graduated at West Point in 1835, served in the war with Mexico, and during the Civil War had a distinguished career. He commanded the Army of the Potomac, and won the battle of Gettysburg, for which he received the thanks of Congress.

Richard Worsam Meade, 2d, was married on December 5, 1836, to Clara Forsyth Meigs, daughter of Henry Meigs, a judge, and member from New York of the Sixteenth Congress. She was a Protestant, but became a Catholic.

Captain Meade died in Brooklyn, N. Y., April 14, 1870. His remains were interred in St. Mary's churchyard, Philadelphia. He was survived by his wife, three sons and two daughters, Rear-Admiral Richard Worsam Meade (3d), U. S. Navy; Paymaster Henry Meigs Meade, U. S. Navy (resigned February 23, 1872), and Brigadier-General Robert L. Meade, U. S. Marine Corps; Mrs. Sands, wife of Rear-Admiral James Hoban Sands, and Mrs. Landis.

Rear-Admiral Richard Worsam Meade 3d.

Born in New York, he was appointed midshipman from California, October 2, 1850; promoted to passed midshipman, June 20, 1856; master, January 22, 1858; lieutenant, January 23, 1858; lieutenant commander, July 16, 1862; commander, September 20, 1868; captain, March 13, 1880; commodore, May 5, 1892; rear-admiral, September 7, 1894; placed on the retired list on his own application, after forty years' service, May 20, 1895. Died at Washington, D. C., May 4, 1897.

Appointed midshipman, he was at the Naval Academy, Annapolis, Md., until November, 1851, when he was ordered to the steam frigate San Jacinto, Mediterranean Squadron, 1851-53; then to the sloop-of-war St. Louis, same squadron, 1853-54; while attached to the St. Louis, lying in the harbor of Smyrna, July, 1853, the American Consul came aboard and reported that one Martin Koszta, an alleged American citizen, had been kidnapped by order of the Austrian Consul, taken on board an Austrian man-of-war lying in the harbor, and there confined in irons. Commander Duncan N. Ingraham, commanding the St. Louis, after some parleying with the commanding officer of the Austrian man-of-war Hussar, demanded the surrender of Koszta, which was refused. He cleared ship for action, had his guns shotted, dropped his ship down to the anchorage of the Hussar, and awaited the result of his ultimatum, that Koszta should be surrendered by 4 p. m. under pain of forcible seizure if his demand was not complied with. The result was that Koszta was turned over to the care of the French Consul, and nothing more was heard of the case. Duty on frigate Columbia, Home Squadron, 1854-55; returned to the Naval Academy for completion of his course of studies, and upon graduation was promoted to passed midshipman, June 20, 1856. He was then ordered on duty on board the steam frigate Merrimac, Northern Europe, and the West Indies, 1856-57; frigate Cumberland, flagship of the West Coast of Africa Squadron, and sloop-of-war Dale, same squadron, 1857-59. Promoted to master, January 22, 1858, and to lieutenant, January 23, 1858; steam frigate Saranac, Pacific Squadron, 1860-61; instructor in gunnery to volunteer officers on receiving ship Ohio, at Boston, Mass., 1861-62; steam sloop-of-war Dacotah, North Atlantic Blockading Squadron, 1862; steamer Conemaugh, South Atlantic Blockading Squadron, 1862. Promoted to lieutenant commander, July 16, 1862; commanding ironclad Louisville, Mississippi River Squadron, 1862; disabled and invalided East, December, 1862; assistant inspector of ordnance, Navy Yard, New York, 1863; commanded the chartered steamer

United States, hurriedly fitted out to search for the Confederate steamer Tacony, June 15, 1863, to July 2, 1863; commanded the naval battalion during the July (1863) riots in New York City; commanded steam gunboat Marblehead, South Atlantic Blockading Squadron, 1863-64; stationed in Stone River, S. C., where on December 25, 1863, the enemy attacked him from John's Island earthworks, with sixteen pieces of artillery and a strong supporting force, at only eight hundred yards range. The Marblehead tenaciously held her own, and after a sharp fight of over an hour the Pawnee and mortar schooner Williams came to her assistance. The enemy was routed and driven from his works, with the loss of two eight-inch guns and many men. The Marblehead suffered very considerably, being struck in the hull thirty times, and badly cut up aloft. She had three killed and six wounded, out of a crew of seventy men. For this service Lieutenant-Commander Meade was highly commended by his superior officers for his skill and bravery, and Rear-Admiral Dahlgren, commanding the South Atlantic Squadron, issued a fleet general order, commending and thanking him, and directed that the order be read on the quarter-deck of every vessel in the squadron. Commanded steam gunboat Chocura, West Gulf Blockading Squadron, 1864-65, during which time he captured, or assisted in the capture of, seven blockade runners. On duty at the Naval Academy as head of the Department of Seamanship and Naval Tactics, 1865-68; commanding steamer Saginaw, Pacific Squadron, 1868-69. Promoted to commander, September 20, 1868; special duty, 1869; ordnance duty, 1869-70; commanding steam sloop-of-war Narragansett, Pacific Squadron, 1871-73; inspector of ordnance, Navy Yard, New York, 1873-76; commanding steam sloop-of-war Vandalia, North Atlantic and West India Station, 1879-82; promoted to captain, March 13, 1880, member of Board of Inspection, and also Board of Survey and Appraisement of old or obsolete vessels of the navy, 1882-83; captain of the yard, Navy Yard, New York, 1883-84; special duty commanding the despatch boat Dolphin, the first vessel of the "new navy" to test her strength, seaworthiness, and

adaptability to the service, 1885-86; president of the Board of Inventory to take account of stores and materials belonging to the navy. This, a very extensive undertaking, was thoroughly performed, and resulted in completely revolutionizing the accounting and supply system of the navy, 1886-87; commandant of Navy Yard, Washington, D. C., 1887-90; member of the Board of Management and Control, World's Columbian Exposition, Chicago, Ill., 1890-93. Promoted to commodore, May 5, 1892; president of Naval Examining and Retiring Board, 1893-94; promoted to rear-admiral, September 7, 1894; commanding North Atlantic Squadron, 1894-95. Detached from command of the squadron at his own request and placed on the retired list, after forty years' service, May 20, 1895.

Richard Worsam Meade (3d) was born in New York City, October 9, 1837. He was the oldest son of Captain Richard Worsam Meade (2d), U. S. Navy, and Clara Forsyth Meade. He was married at Huntington, Long Island, N. Y., June 6, 1865, to Rebecca Paulding, second daughter of Rear-Admiral Hiram Paulding, U. S. Navy. He was a member of the Military Order of the Loyal Legion of the United States, the Grand Army of the Republic, Military Order of Foreign Wars, Society of Colonial Wars, Associated Pioneers of California, Order of the Founders and Patriots of America, Society of Naval Architects and Marine Engineers, National Geographic Society, Army and Navy Club of Washington, D. C.; Union League Club of Philadelphia, United Service Club of New York, and the American-Irish Historical Society. He was author of a pamphlet on *Boat Exercise at the Naval Academy,* published in 1866; of a work on ship building (Annapolis, Md., 1867); of a translation from the French of M. de Crisenoy, *Our Naval School and Naval Officers* (New York, 1873), and of an extended compilation on Naval Construction (Philadelphia, 1869). He also contributed many articles on professional and other subjects to the leading magazines and periodicals of the country. Among these are "Thoughts on Naval Administration," published in the *Army and Navy Journal,* New York, 1874-75, and a "Memoir of

Rear-Admiral Paulding, U. S. Navy," published in *Harper's Magazine,* February, 1879.

For some years he had been estranged from the Faith of his fathers, but about ten years before his death he returned to the Faith, and received the Last Sacraments during his last illness. His remains were interred with full military honors in the National Cemetery at Arlington, Va. He was survived by his wife and five children, all non-Catholics.

Ensign John R. Monaghan.

Born in Washington, and appointed naval cadet from that State, September 7, 1891; promoted to ensign, July 1, 1897. Killed in an engagement near Apia, Samoa, April 1, 1899.

He was graduated at the Naval Academy, Annapolis, after the required four years' course, and on June 3, 1895, was ordered to the Olympia, Asiatic Station, 1895-97. Promoted to Ensign, July 1, 1897, duty on the double-turreted monitor Monadnock, and cruiser Alert, Pacific Station, 1897-98; flagship Philadelphia, Pacific Station, 1898-99.

John R. Monaghan was born in Washington State, March 26, 1873, and at the age of eighteen years was appointed naval cadet, and ordered to the Naval Academy. The Secretary of the Navy, in his annual report to Congress for the year 1899, says:

"Rear-Admiral Albert Kautz has been in command of the Pacific Squadron during the past year, and was despatched in February last with his flagship, the Philadelphia, to the Samoan Islands, where trouble had arisen as to the succession to the throne. In connection with this duty a combined force of English and Americans made a reconnoissance of the island on the afternoon of April 1st, for the purpose of breaking up a camp of Mataafa natives in the vicinity of Vailele. The American force was in charge of Lieutenant P. V. Lansdale, the executive officer of the Philadelphia, accompanied by Ensign J. R. Monaghan, Lieutenant C. M. Perkins, of the Marine Corps, and Passed Assistant Surgeon G. A. Lung.

"The American force consisted of sixty officers and men, including twenty marines. The British force was sixty-two officers, seamen and marines, under the command of Lieutenant A. H. Freeman of the Royal Navy. They were accompanied by a native force of friendlies, numbering between one hundred and one hundred and fifty men, and indifferently armed and disciplined. As they were returning to the ships they were attacked from cover by a force of Samoans, and in the engagement which followed, Lieutenant Lansdale, Ensign Monaghan, and two enlisted men of our force, and Lieutenant Freeman and two sailors of the British party, were killed. Five Americans and two British sailors were wounded. The loss of these two young officers is deeply regretted. Ensign Monaghan and Ordinary Seaman N. E. Edsall sacrificed their lives in a gallant and hopeless attempt to rescue Lieutenant Lansdale, who was wounded and unable to escape, and who died in the heroic performance of his duty."

This official tribute to the gallantry and devotion of Ensign Monaghan is a fitting epitaph to the memory of a brave young officer, who in the fulfilment of his duty sacrificed his own life in the effort to save his messmate and friend. His remains were afterward brought home to his native State.

In this connection it must be noted that Lieutenant Lansdale, who was not a Catholic, was a great-grandson of Jasper Moylan, one of the famous Philadelphia Catholics of the Revolutionary period.

Passed Midshipman Andrew Francis Monroe.

Born in Virginia, appointed midshipman from Kentucky, March 3, 1841; promoted to passed midshipman, August 10, 1847; resigned, July 14, 1854.

His first duty was on board the sloop-of-war Fairfield and frigate Brandywine, Mediterranean Squadron, 1841-42; then on the razee Independence, Home Squadron, 1842-43; frigate Raritan, Brazil Squadron, 1843-45; frigate Potomac, West Indies, 1846; sloop-of-war Falmouth, Home Squadron, 1846;

to the Naval School for course of study, preliminary to examination for promotion, November, 1846, to August, 1847; promoted to passed midshipman, August 10, 1847, duty in the Home Squadron on the bomb brig Hecla, during the war with Mexico, 1847-48; store ship Fredonia, Pacific Squadron, 1848-51; frigate St. Lawrence, special service to World's Fair, England, January to August, 1851; steam frigate Mississippi, at New York, March 11, 1852, to October 11, 1852; ordered to the Pacific Surveying Expedition, October 23, 1852, and ordered to the sloop-of-war Vincennes, one of the ships of the expedition (known as the Ringgold Surveying and Exploring Expedition) and appointed, from that date, an acting master for duty as a lieutenant. Resigned July 14, 1854.

His parents were not Catholics. He became a Catholic while on duty on the North Pacific Surveying and Exploring Expedition, in 1853. After resigning from the navy he entered the Society of Jesus, on August 11, 1854. The following is taken from the "History of St. Francis Xavier's College and Church":

"One of the most striking personages at St. Francis Xavier's in the days of Father Loyzance was the Rev. Andrew Francis Monroe, S. J. He was the nephew of the fifth President of the United States, the wise and just James Monroe, whose eight years' administration evoked the designation, 'the era of good feeling.'

"Father Monroe was born at Charlottesville, Virginia, March 5, 1824. He was graduated at the Naval Academy at Annapolis, and took part in the Mexican War. After his conversion to Catholicity, in 1853, he went on a naval expedition to China and Japan. During his trip he contributed a number of very interesting articles to the New York *Freeman's Journal,* describing the Catholic missions, churches, etc., that he visited on those distant shores. The editor, Mr. James A. McMaster, was so struck with the spirit and aptness of the descriptions that he wrote back to young Andrew: 'The sanctuary, and not the navy, is the place for you.' "

This was in 1854; on August 11, following, Andrew Francis Monroe was received into the Society of Jesus. He made his studies at Laval.

"His ordination to the priesthood took place at Montreal in 1860, and in 1864 he came to St. Francis Xavier's. Here he remained two years, teaching rhetoric the first year and astronomy, higher mathematics, and physics the next. The next four years were spent at Montreal. In 1870 he was back at St. Francis Xavier's, where he supervised the studies of the commercial department until the end of the scholastic year. He was a trustee of the college for the seven years ending with his death on August 2, 1871. During vacation he submitted to an unavoidable surgical operation for an organic trouble, and failed to rally. His death took place at the college.

"Father Monroe was a tall, straight, spare, square-shouldered man, of easy gait, calm and deliberate in everything. He was noted for his good-nature, and his inexhaustible fund of the quaintest and most laconic wit and humor. There was neither darkness nor depression where his light penetrated. As a professor he was unexcelled. He had a perfect and practical grasp on the branches he taught, and had, moreover, such a pithy way of putting things, that none of his pupils would think of missing a word he said; and if they but heard they could not fail to understand and learn. Whenever it was possible to steal a half hour for relaxation, he would employ it in the exhilarating game of chess, sometimes with poor old Father Fouché for his worthy adversary, but often with the redoubtable Dr. Herbermann. In the latter case he invariably found it necessary, he declared, to 'guard against precautions.' Despite the fact that he was naturally undemonstrative, no one was more highly respected or sincerely beloved than the jovial ex-mariner, or 'Captain,' as his few familiars were wont to dub him. His loss was deeply deplored by everybody that had the advantage of his acquaintance at St. Francis Xavier's."

ALLGEMEINE KUNST-GESCHICHTE MIT AESTHETISCHER VORSCHULE.

By Dr. P. Albert Kuhn, O. S. B.

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Einsiedeln. Verlagsanstalt. Benziger & Co. 1891-1909.

Both in the creative and in the historical and critical departments of art, Catholic genius has held a very high place. The birth of modern art is associated with the names of the great Italians of the thirteenth and fourteenth centuries; its greatest triumphs with the names of Michael Angelo, Raphael, Bramante, and Leonardo, the protégés of the great Rovere pope, Julius II. Again among the historians and critics of the fine arts, we find Catholic names prominent ever since the days of the old classical Vasari. We need only remind the reader of the names of such masters as Winckelmann, De Rossi and Kraus, to convince him that Catholic savants have worked nobly in this field.

The year 1909 saw the completion of a new and comprehensive work on the history of art by the learned Benedictine, Dr. Albert Kuhn. Unlike the book of Kraus, this colossal work does not confine itself to the history of Christian art. It takes in the entire domain of art, from its earliest productions in the Orient, through all its varying fortunes to our own day. Dr. Kuhn's six volumes, for each of the half volumes into which he divides the three volumes of his work fully deserves to rank as a volume by its size and comprehensiveness, embrace the history of architecture, sculpture, and painting in antiquity, during the Middle Ages and the Renaissance, to the twentieth century. In every department of this last field, the

learned Benedictine appears equally conversant with the principles, the methods and the productions of the nations of both hemispheres. He is a competent guide, and under his guidance we always feel sure of our facts and our judgments. Convinced that, in the realm of art, the eye must be not only the door to our appreciation but to a large extent the judge of the creations of art, the author has enriched his work by thousands of illustrations. The title page informs us that the work contains 5,572 illustrations in all, 4,590 in the text and the rest on separate sheets. Part of these latter are reproductions by means of the latest and most improved color photography, while the others include specimens of almost all varieties of earlier black and white multiplying processes, from the woodcut to the steel engraving. Indeed, the work is an immense international art gallery. It will remind the traveler of all that he has seen abroad that is most striking and most worthy of admiration in art. To the reader whom necessity or inclination detains at home, it will, at least to some extent, supply the advantages of travel by acquainting him with the noblest creations of the great masters, old and new, and to all it will be an education in the theory and practice of esthetics. The story of the work in itself will be its best recommendation. Nineteen years ago, the late Supreme Pontiff, Leo XIII., a lifelong admirer and patron of the fine arts and a discriminating judge of literary achievement, accepted Dr. Kuhn's dedication to him of these monumental volumes, accompanying his acceptance with well-deserved expressions of confidence in the author's ability and discrimination. For eighteen years without interruption Dr. Kuhn worked year in, year out, to complete the great work of his life. He had gathered thousands of volumes in his monastery at Einsiedeln. But not content with these, he sallied forth every year, now to Spain, then to Italy, to satisfy himself by personal investigation of the correctness of his conclusions. Last year the *magnum opus* was completed, an achievement that will inscribe Dr. Kuhn's name among the great historians of art, and make his history the adornment of every library that possesses it.

Dr. Kuhn's work, it is true, is the history, not only of religious but also of secular art. But the Catholic Church has throughout her history been so munificent a patron of every form of art and to such an extent inspired its greatest themes and encouraged its greatest artists, that every history of art must needs devote a very large number of its pages to the creations of ecclesiastical art. We are not surprised, therefore, to find that each of the three parts of our work proclaims the glories of the Catholic Church as the patroness of art. We feel, as Catholics, that the history of art is no mean part of the history of the Church, and that we American Catholics ought to feel a deep interest in the great art creations of the eastern hemisphere. Dr. Kuhn's work appeals to us more directly to a far greater extent than is customary in books of this kind. Dr. Kuhn has measured out justice to the New World and its art history.

In the first volume, after a full and interesting recital of the architectural monuments of the Orient, we come to the western hemisphere and pass in review the characteristic temples and palaces of the Aztecs, the Mayas, and the Incas. Of modern American architecture, whether civil or ecclesiastical, Dr. Kuhn seems to be no ardent admirer, least of all of the sky-scraping rivals of the Tower of Babel.

In the second volume, which deals with sculpture, the American lover of art, above all the New Yorker, will be interested in Dr. Kuhn's account of the Cesnola collection in the New York Museum of Art and especially his appreciation of the Kurion treasures. Among modern American sculptors, of Augustus St. Gaudens, Daniel Chester, French and Herbert Adams and others, and among animal sculptors, Edward C. Potter and Alexander P. Proctor, etc., are mentioned with warm and judicious appreciation.

The third volume, that is to say, half volumes five and six, deals with painting. To enable our readers to judge for themselves of the fullness, not to say completeness, with which our author handles his subject, we may be permitted to describe the contents of this volume. After a philosophical and critical

treatise on the special demands of painting, its strong and its weak sides, we find here an enumeration and appreciation of the varieties of painting, such as fresco, encaustic, painting on canvas, miniature gouache, water color pastel, mosaic, glass painting, embroidery, tapestry, black and white reproductions on wood, copper and steel, lithography, photography, and illuminations. Dr. Kuhn then proceeds to examine, historically and critically, the paintings of the ancient nations, Asiatic and European, until he comes to the Byzantine art of the Middle Ages and its development through the Renaissance and the modern arts. Every Italian school of consequence, beside the Flemish, Dutch, French, German, and English, has allotted to it the space required to do it justice, and to make the student familiar with its principal *chef-d'oeuvres.* To give an idea of the wealth of illustrations, we may mention in passing that Dr. Kuhn furnishes us with engravings of twenty-one of Raphael's Madonnas. He closes his history of the art of painting by a survey of its latest phases and developments. Here he gives us a rapid account of its development in the United States beginning with Gilbert Stuart and closing with the leading painters of to-day, among whom he classes Mr. Chase and Karl Marr as among the foremost of the Munich trained American artists. Even from a purely American view, the work is full of live interest. Taken all in all, Dr. Kuhn's achievement is worthy of the great Order that he represents and the distinguished Pontiff to whom it has been dedicated.

DR. CHARLES G. HERBERMANN, LL.D.

PIONEER PRIESTS OF NORTH AMERICA

(1642-1710).

By Rev. Thos. J. Campbell, S.J.

Vol. II. Among the Hurons. (*New York, 1910.*)

Father Campbell, who is well known to our readers as one of the most earnest students of the Catholic history of North America and as one of the most zealous members of the United States Catholic Historical Society, has not been idle since we announced the publication of the first volume of this work. He continued his studies and researches in the Canadian libraries, and traveled hundreds of miles to familiarize himself with the places made memorable by the sufferings and deeds of the pioneer priests to whom he has erected a monument in this new volume. He enjoyed, besides, the inestimable advantage of being able to consult the greatest living authority on the topography of the country hallowed by their heroism, Father Jones of St. Mary's College, Montreal. Maps, ancient and modern, were carefully surveyed, and manuscripts, some of them defaced by time and dampness, were deciphered by him. The researches of fellow workers, both in America and Europe, were also placed under contribution. The result is a volume equally marked by scholarly solidity and lifelike vigor, by generous enthusiasm and sober discrimination.

As the sub-title informs us, the main subject of Father Campbell's story is the Huron missions, and it would be difficult to find in the annals of the New World a story of more romantic interest. After perusing Father Campbell's riveting pages we are puzzled to understand how within the short space of seventeen years, 1533-1550, there could be compressed so many efforts, so many labors, so much generous

unselfishness, so much undaunted courage, so much self-sacrificing charity, and such undying confidence in ultimate success, as are illustrated by the strivings and doings of the wonderful band of missionaries that undertook the Christianization of the ill-fated Huron nation. When we realize that all these virtues and all this heroism were displayed for a people so unsympathetic as were these children of the Canadian wilderness, cruel, bloodthirsty, barbarous, false, treacherous, superstitious, a people almost without a redeeming virtue, the brutality of whose men did not shrink from devouring their own kind, and the profligacy of whose women almost destroyed every charm of womanhood, we are bewildered by the magnanimous zeal of these missionaries, who for the highest motives risked their lives to redeem them from the gloomy errors which had enslaved them.

Father Campbell has painted for us a gallery of Christian martyrs and heroes, every one of whom challenges our admiration. But his pictures are not mere generalizations. Though each is a model of virtue and missionary zeal, yet the individuality of each stands out clearly and boldly, among them Father de Brébeuf, in grand relief. A giant in body and in soul, no difficulty daunts him, no hardship discourages him. Almost from the beginning of his sojourn among the Hurons he so impresses himself by his masterful character upon the savages that their most determined efforts to shake off his influence are thwarted by strong and straightforward assertions of the truth and the vigorous eloquence with which he defends it. Withal, he is never violent. His most effective means of reaching their hearts is his unswerving kindness and his readiness to render them service. When the tribe was decimated by the ravages of the smallpox he made himself the servant of the sick and the dying. Though, according to the custom of the Hurons, his life was forfeit and at the mercy of the superstitious, the fanatical, and the malicious, because he was regarded as a sorcerer and a magician, yet he pursued his daily avocations in their midst as if he were unconscious of the danger that lurked on every side. He was

fully cognizant of the evil spirit which possessed these cruel savages and eaten up by the zeal to bring them to better ways. Yet he never lost his temper, and charity is the only weapon with which he strove to conquer their hard-hearted obstinacy. When at last the dark day of doom arrived, when he fell a helpless victim into the hands of the Iroquois, amidst all their taunts and their torture, amidst all the sufferings inflicted on him by these savage fiends, such was his manly grandeur, such his superiority to horrors, the mere perusal of which makes us shudder, that he wrings from us an admiration which makes us forget almost all these terrors while contemplating his heroism.

Very different are those two gentle souls, Gabriel Lallemant and Charles Garnier. Natives of Paris, reared amidst its refinements and perhaps luxuries, their very physiques formed a striking contrast to Brébeuf's gigantic frame. Their sweet manners had little in common with the fiery, vigorous spirit of the Norman Brébeuf. They lacked his mighty, commanding personality. They had not his irresistible power of speech, but beneath their modest and almost childlike simplicity we may detect the same generous spirit and the same unflinching readiness to face suffering and death which marked the older man. They conquered the spirit of the Hurons by their unequaled sweetness, and met death in the midst of their devoted flocks without faltering or hesitation. Father Daniel again, while deserving our admiration, no less than these gentle souls nor than the towering Brébeuf, was very different. His family numbered many seafaring men, and Daniel evidenced all the virtues of a straightforward, ever dutiful, manly seaman. He was as bold and self-sacrificing as any of the other martyrs that invest the history of the Huron mission with such a halo of glory.

Different again was Father Jerome Lallemant. While de Brébeuf, Garnier, and Daniel hardly represented the learning and the scholarship of the Society of Jesus, Lallemant had won distinction as a professor and as an executive in some of the most prominent French Jesuit colleges. He was known

to be a leader of men, and this did not prevent his embarking for New France to take his place beside his less learned brethren, and to inculcate the elements of Catechism to the savages of Huronia instead of lecturing on philosophy to the scions of the French nobility. He performed this humble work with as much zeal as he had lectured at Laflèche. He became the superior of the mission, and an active and bold originator of new plans, always well meant but not always wise. Eight or nine times he faced all the dangers and hardships of a voyage across the Atlantic, the last time to become the Vicar-General of Laval, the first Bishop of Quebec. He was a strong character, a born leader, well-versed in the secrets of human nature and skilful, but not infallible, in guiding the passions and desires of men.

Our author has been unusually fortunate in being the herald of the virtues of these noble souls. But his book is not only a record of their virtues and their noble deeds. He is in a way as much interested in their methods as in their virtues. He is careful to impress upon us that these missionaries were not mere blind enthusiasts. They did not baptize these savages immediately when they showed some appreciation of the great truths of Christianity. Dying infants, of course, were baptized without delay, and even adults, whether on their death-bed or when they were burned alive at the stake, received the saving waters of baptism. But zealous as they were, the missionaries forebore to receive into their flock any candidate who did not promise to give up his superstitions, to abandon polygamy and to treat his enemies with humanity. At the same time, the Jesuit Fathers carefully studied the customs and traditions of the Indians, and when these did not conflict with the laws of morality and the principles of religion they prudently avoided raising unnecessary difficulties by opposing them. The number of Hurons converted during the seventeen years of the existence of the mission was not phenomenal. The entire tribe probably numbered no more than 20,000 souls at any time, and thousands of these perished by the cruel hands of unpitying Iroquois

enemies, and hundreds of them were carried off into captivity before they were converted or before the great massacre of St. Mary's mission announced the doom of the Huron nation. Nor do the missionaries lay claim to any marvelous successes. Still, when we read the recital of the last scenes that throw such a lurid light on the tragic doom of the Hurons, we are impressed with the fact that the Jesuits who had come to Huronia, not to found an earthly kingdom but to gain souls for heaven, had largely accomplished their mission. We may regret that the seed they had sown in these wild hearts did not in later generations produce a hundredfold fruit, but Brébeuf and Garnier gave their lives to win over to Christ the Hurons to whom they brought the gospel, and they would eagerly have given these same lives if they had foreknown the terrible doom of the people for whom they made such sacrifices.

Father Campbell takes especial pleasure in giving us, at times, pen pictures of the Frenchmen and Canadians who, without being Jesuits, rendered marked and praiseworthy service to the missionaries in achieving their self-set task. But he also delights—in fact takes a special delight—in portraying for us the brave doings and noble loyalty of some of the Huron neophytes. We can assure our readers that the pages devoted to these converts are by no means the least interesting in this volume. They prove that their conversion had not emasculated them, that they were as bold warriors and as fearless enemies as when they worshiped their manitous and fetishes.

While the main subject of our author's narrative are the achievements of the Jesuit missionaries and the resistance they encountered among the Hurons, his work, necessarily at times, takes us from Huronia to Quebec, the seat of the colonial government, and even to France, its mother country. The people of Canada, no doubt, are justly proud of the wisdom and exploits of Champlain and Montmagny and of their patrons, Henry IV. and Cardinal Richelieu. Still there was little forethought and little system in their attempts at colonizing New France, where the first aim of the French statesmen should have been to secure absolute harmony among the

colonists, and where their first efforts should have been to send to America men and women who meant to make it a new and happier home for themselves and their children. They confided the destinies of their American possessions to a band of lucre-hungry merchants, who never dreamt of establishing the nucleus of a great future State, but thought only of gathering mammon by buying the Indian peltries. They sought not to civilize the Indians and to teach them agriculture and a settled life, but were bent upon utilizing them as roaming hunters in the fur trade. If the French government desired to found an American empire these greedy worshipers of gold did all in their power to make it impossible. If the missionaries toiled and suffered to make the Indians civilized and useful members of a well ordered society, the traders had no sympathy with their efforts. It is astonishing to read how the wisest statesmen of France turned over the fortunes of their American colonies to haphazard, and to the whims of the adventurer during these early years of Canadian colonization, when the settlements, moreover, were more than once threatened by the hostile expeditions of the English. It seems almost marvelous that the entire enterprise was not wrecked, especially when we bear in mind that more than one of the governors, sent out to rule the new colonies, were men of marked mediocrity, endowed with neither civil nor military ability.

Prefixed to the history of the Huron missions is Father Biard's report, an analysis of his attempt to settle Acadia, a document not contained in the Jesuit Relations. This venture brought the Jesuits as far south as the State of Maine and even to Virginia. The story is full of romance and adventure. He set sail from France with de Bienville, January 26, 1611, and landed on the Kennebec, October 28, 1611, and thence sailed up the Penobscot, where the French had pleasant relations with the surrounding Indians. They reached Port Royal January 23, 1612. From Port Royal Biard and his associate, Father Massé, were taken by La Saussaye, the commander of another French expedition, who intended to settle at the mouth of the Penobscot. But a fog led them to miss

their way and they finally landed at Mount Desert, 1613. The French had hardly begun their settlement, when in the summer of the same year ill-luck brought Captain Samuel Argall there, a famous English buccaneer, with a vessel far superior to La Saussaye's. Captain Argall put a speedy end to the nascent settlement. Biard went on board of the English vessel and though he announced himself as a Jesuit, the Virginian buccaneer treated him with marked respect. After various negotiations, Argall finally sailed down to Virginia, and took Fathers Biard and Quentin with him. Governor Dale proposed to hang them without much ceremony, but Captain Argall insisted that the Jesuits were French subjects, and thus saved their lives. Dale thereupon ordered Argall again to sail northward and to land the French prisoners wherever he pleased. Biard and Quentin were quartered, not with Argall, but with his lieutenant, Turnel. After returning to Mount Desert, which was destroyed, they made for St. Croix, where Argall proposed to hang Biard because he refused to pilot Argall's ship. In October the English ships reached Port Royal, which they took, capturing considerable booty. Here Turnel, who had received less of the spoils than he was entitled to, threw the blame on Biard, and intended to hang him or leave him ashore. But Argall again saved the Jesuit. The French colonists of Port Royal now tried to ruin Father Biard by bringing against him a select variety of accusations, but Argall had promised to bring him back to Virginia, where the Jesuit was likely enough to be hanged for refusing to pilot the English ships.

On November 19, 1613, the English flotilla set sail for Virginia, Father Biard and Quentin sailing in Turnel's boat. The latter, a man who spoke four or five languages, had convinced himself, from the charges made by the colonists at Port Royal, that Father Biard was a scoundrel and was getting ready to swing him off the yard arm. Now two furious storms carried Turnel's ships, the one southward and the other eastward, until all the provisions had been consumed and the flesh of the horses on board was the only food left. During

the storm, Turnel, who was thoroughly frightened, became half-reconciled to Father Biard. A few days afterward they reached the Azores. The Englishmen needed provisions, but they knew also that if the two Jesuits were discovered as prisoners aboard their vessel, the Portuguese authorities of the Azores would hang them, one and all, as pirates. Turnel might have escaped from this dilemma by quietly dropping the Jesuits overboard, but the polyglot buccaneer seems not to have been without some traces of conscience. So he entered into an agreement with the Jesuits that while the ship was taking on provisions the latter should hide on board. For the next ensuing days Biard and Quentin had a lively time playing hide and go seek with the Portuguese. Meantime Turnel had been imprisoned on suspicion of being a pirate and there he remained for three weeks while his vessel was being searched for proofs of his piracy. The Jesuits might, of course, have gone free by denouncing Turnel, but Biard had given his word to the Captain, and he faithfully kept it. At last Turnel was permitted to leave the Azores, but his scanty supply of provisions forced him to head for England instead of for Virginia, and he landed at Pembroke in Wales. The buccaneer ship was of French build, being the vessel he had captured from La Saussaye at Mount Desert, and had no proper papers. The Welshmen thereupon charged Turnel with being a pirate and threatened to hang him and all his crew. In these straits he ordered the two Jesuits to be brought from the hold of the ship and their story saved the necks of the Captain and his crew. The Welsh judge, Adams by name, now regarded Biard and Quentin as upright men who had saved so many innocent lives, and moreover conceived a great respect for their scholarship. Accordingly he took them from the ship where they were perishing from cold, and lodged them in the Mayor's house. At last, after a stay of nine months in Wales and England, during which their Welsh friends had arranged for a religious disputation between them and four English ministers, they were despatched to Dover and thence to Calais.

But their troubles were not yet at an end. When they reached Amiens, in the hope of resting after their many hardships and adventures, they were denounced as traitors who, in the English interest, had caused the downfall of both Port Royal and Mount Desert. Pamphlets were published to sustain this contention. Father Biard replied, and when his defense was taken up by Champlain he came forth triumphant from the controversy. Biard's wanderings lasted from the beginning of 1611 until 1614. They are instructive from more than one point of view. We see from them what perils awaited a missionary even during his voyage to the New World. They make us acquainted with those interesting and much lauded gentlemen, the English buccaneers of the seventeenth century, whose exploits had certainly many comic elements in them, but who were, withal, heroes whom it was the part of wisdom to avoid. Biard's experiences in England and France are no less perplexing than his maritime rovings, for in the end they suggest the question whether a Welsh enemy was not preferable to a French friend.

The romances of Father Biard's adventures have tempted us to dwell on them somewhat at length. Our readers will see therefrom that Father Campbell's book is not a sleepy recital of monotonous, every-day events. We recommend it to our readers as full of life and full of adventure, vividly but soberly illustrating perhaps the most engrossing chapters in the Catholic history of America.

DR. CHARLES G. HERBERMANN, LL.D.

DER DEUTSCHE PTOLEMAUS AUS DEM ENDE DES XVTEN JAHRHUNDERTS (UM 1490)

In Facsimiledruck Herausgegeben Mit Einer Einleitung Von Joseph Fischer, S. J.

Strassburg, 1910.

Father Joseph Fischer, S. J., is well known to the members of the United States Catholic Historical Society, not only as the discoverer of the famous Waldseemüller map of 1507, and of Waldseemüller's Carta Marina, but also as one of our most valued contributors. He is one of the most active and successful investigators into the history of early printed cartography, whose indefatigable labors have led him not only to most of the great public libraries of Europe but also to many of its valued private collections. Alone, or with the collaboration of European savants, he has published, besides the Waldseemüller maps, several other unique maps which he has discovered since the beginning of the century. The work whose title heads the present notice, *The German Ptolemy,* as it is known to bibliographers, is well deserving of notice by American students. It is true that it was published some four or five years before Columbus discovered America, but to a student who desires to appreciate at its proper value the achievement of the Genoese navigator, this little volume, containing seventy pages and an accompanying map, will offer a clear and fairly complete picture of what a European reader knew of the world's geography when Columbus set sail on his momentous voyage. Our little book, as its title indicates, is written in German, and intended for German readers, proving that in Columbus' day not only professed scholars acquainted with Latin were interested in geographical science, but also

persons who read only the German language. This suggests that popular education and the study of the vernacular had already made considerable advance. Moreover, it bears witness to the fact that the days were past when traveling was, so to say, an unknown art, when outside of the sailor, the soldier, and the missionary, men had no curiosity to see the wonders of foreign countries. For one of the aims of *The German Ptolemy,* as we learn from its pages, was precisely to serve as a guide for travelers. It will therefore hardly be a rash inference, if we greet in this little tome one of the oldest, if not the oldest, specimen of the guide-book, the venerable ancestor of our Murrays and Baedekers.

Of course *The German Ptolemy* is a guide-book in its infancy. It does not confine itself to a single country or city, but takes in the entire world, then known, and by way of introduction even sets forth the simplest principles of physical and mathematical geography, such as we find them in Waldseemüller's *Cosmographiae Introductio.* But this is not its main object. In brief outline it takes the reader to many strange countries, and makes them acquainted with their most noteworthy natural products. At the end of each chapter it even makes him acquainted with the written characters used by the inhabitants of the various countries.

It is clear that to give an adequate idea of a book dealing with so much detail would require more space than we have at our disposal. We cannot even indicate variety of geographical statements about lands and cities which the author thought proper to set down for the instruction of the reader. We may, however, cull a few specimens, illustrating both the strong and the weak points of the little work.

Of Lisbon, for instance, we are told that it is a principal entrepot of European and African commerce, and of Gotland, that it sends to other European countries the best herrings to be gotten in Europe, at the end of the fifteenth century. From this we see that the writer has an open eye for commercial facts. The statement that in 1480 the Turks had been shamefully repelled by Knights Hospitalers in their attack

upon the island of Rhodes is a proof not only of the great interest European Christendom still took in the fate of its eastern outposts, but also of the writer's interest in historic events. On the other hand, we are astonished at the readiness with which educated men still received fables, which to-day would be rejected by the merest school-boy. *The German Ptolemy* seriously tells us of dog-headed men, as well as of men with horns and with tails. But here the author is the child of his age, for the celebrated globe of Martin Behaim, made at Nürnberg a few years after the publication of our *Ptolemy,* shows us pictures of similar men said to inhabit the distant parts of the world. What explanations satisfied his contemporaries to account for the phenomena of volcanic eruptions, becomes apparent in the description of Mt. Etna. This volcano, we are told, is full of holes and has endless veins of sulphur. When the wind blows through the holes, it uproots the sulphur and blows it as fiery coals into the sea, causing violent storms. The island of Sicily rests upon a great rock perforated with holes. These stones are called Topos or Tuffa, and are used by the natives in the bath to scrape the skin. Women, however, followed this practice more generally than men. In the Canary Islands are found dogs of a monstrous size, so strong that they can overpower the largest brutes, such as bears, lions and boars. Such a dog, the author assures us, was once the property of Alexander the Great. Statements like these explain how ready men were at first to believe all kinds of fabulous reports about the new countries found by Columbus.

One can not peruse Father Fischer's introduction without admiring the patience and intelligence with which he strives to solve the numerous problems raised by this little book. It is true he was not successful in identifying its author, but by studying its peculiarities and noting the places on which the writer dwells with unusual interest, and the contemporary conditions in various cities, and by remarking nice dialectic peculiarities, he makes it highly probable that the writer was a Silesian, born in the city of Neisse, and that he pursued

his studies at the then flourishing university of Krakau. By another series of investigations Father Fischer establishes the fact that *The German Ptolemy* was printed by a Nürnberg topographer called George Stuchs, while further research fixes the date of its publication at between 1487 and 1490.

Only three copies of *The German Ptolemy* have survived the wear and tear of four centuries and a quarter—the one in the Royal Library at Berlin, the second in that of Munich, and the third in the great City Library of New York. Father Fischer's little booklet contains a careful facsimile of the Munich copy printed in black letter. It bears the title of *The German Ptolemy,* to which it is not entitled, however. It is not a translation of the great Alexandrian geographer's work. It contains both more and less than that work. It is based on the Ulm edition of *Ptolemy* printed in 1486, and about two-thirds of *The German Ptolemy* are drawn from that edition. But inasmuch as the *Ulm Ptolemy* includes much material not found in the original *Ptolemy,* and much knowledge unknown in the second century after Christ, much of the matter drawn by the author of *The German Ptolemy* from the Ulm edition is new material, covering the discoveries of the later centuries of the Middle Ages. Besides this, his principal source, *The German Ptolemy* cites, or makes use of some twenty-five other writers both classical and mediaeval, as Father Fischer has proved by a series of most laborious researches.

Throughout the little work, reference is made to a map apparently intended to accompany the text. However, such a map is found neither in the Munich nor in the Berlin copy, though its absence is readily accounted for. In the course of his cartographical researches, however, Father Fischer succeeded in finding this interesting specimen of pre-Columbian cartography. In 1907, while engaged in his cartographical studies relating to the early maps of Northern Europe and Greenland, in the Vadiana library at St. Gall, he found our little map lying loose in a copy of the *Ulm Ptolemy* of 1482. It was only after years of patient research that Father Fischer

found the text belonging to it in the Munich copy of *The German Ptolemy.* By careful comparison of this booklet with the map, he established the fact that the one was the complement of the other.

All the peculiarities in the map noted in the Munich text were found here, though the map is a wood cut and contains but a few words printed with types. These typewritten words are unquestionably derived from the same kind of type used in *The German Ptolemy.* On the map appear in bold characters twenty-six numbers, from one to ten for Europe, one to four for Africa, and from one to twelve for Asia. Attention is directed to this peculiarity in the text under the heading ALBION—ENGELLAND I. It is explained as referring to the different charts found in Ptolemy's Atlas, ten of which are devoted to Europe, four to Africa, and twelve to Asia. There is consequently no doubt that the little map belonged to the *German Ptolemy,* and in fact its size corresponds with the size of the little German book, if we bear in mind that a good part of the margin of the two copies of *The German Ptolemy,* at Berlin and Munich, has been cut off. The map thus recovered is itself important from several points of view. Maps of the world printed in the fifteenth century apart from the Ptolemaic atlas are rarities of the first order. Moreover, our map is, as far as we know, the first printed planiglobe of the eastern hemisphere, that is to say, the first map of the world showing a globular projection. The circles marking the latitudes all open toward the north, a peculiarity due to the fact that the part of the earth south of the Tropic of Capricorn was unknown to the designer. In the drawing of these lines, as well as of the climata and the parallels, the map resembles some of the illustrative figures of Waldseemüller's *Cosmographiae Introductio.*

In addition to these interesting features, the map offers to us an epitome of the geographical knowledge possessed by the educated at the time when Columbus set out on his voyage of discovery. To all of us that are interested in the history of Columbus, it is a ready work of reference, and therefore im-

portant for the understanding and appreciation of the Genoese navigator's great achievement.

With the kind permission of Father Fischer, we present to our readers a copy of this interesting find and thank him cordially for the same.

The original measures of the map are about 7¼ by 4½ inches.

DR. CHARLES G. HERBERMANN, LL.D.

NECROLOGY.

Right Rev. Mgr. Joseph M. Flynn.

Right Rev. Mgr. Joseph M. Flynn, rector of the Church of the Assumption, Morristown, N. J., who was a member of the U. S. Catholic Historical Society since March, 1901, died on January 5, 1910. He was born January 7, 1848, at Springfield, Mass., and went to live in Newark, N. J., when a boy. His father was a captain in the Irish Brigade during the Civil War, and he himself, then a printer's apprentice, ran away and with patriotic ardor enlisted in the Thirty-seventh New Jersey Volunteers, serving in the ranks with conspicuous credit until the close of the war. In 1865 he went to St. Charles' College, Maryland, and later to Seton Hall, where he was ordained priest in 1874. For a time he acted as secretary to Bishop Corrigan of Newark and as Chancellor of the diocese, and was appointed rector at Morristown in 1881. He compiled a history of the Church in New Jersey which gives much valuable information of the growth and progress of the Faith in the state, and he also translated several popular books of devotion. In 1908 the Pope appointed him a domestic prelate.

Right Rev. Mgr. M. G. Proulx, V. G.

Right Rev. Mgr. M. G. Proulx, V. G., of Nicolet, Canada, died while on a pilgrimage in Rome on October 7, 1909. He was born at Nicolet, September 27, 1835, and at twelve years of age entered the college of his native town, and there spent his long and useful life. Ordained priest September 29, 1859, he was appointed procurator of the seminary in 1872, a charge he retained to the end, often in addition acting also as Superior. The seminarians who during his tenure of office of more than half a century came under his influence held him in the

highest veneration. He was a great authority on Canadian genealogy. Monsignor Proulx was a member of the United States Catholic Historical Society since 1907.

Rev. Nicholas J. Hughes.

Rev. Nicholas J. Hughes, pastor of St. Mary's Church, New York, died on April 18, 1909, aged sixty-one years. His early studies were made at St. Francis Xavier's College, and he was ordained at St. Joseph's Seminary, Troy, in 1871. His whole sacerdotal service was given to St. Mary's parish. He freed the property from debt and renovated and embellished the old structure, which has much historic interest in relation to the early days of the Church in New York. The parish is one in which a remarkable social change has taken place in recent years. Once one of the strongest Irish-American sections of the city, the great congregations of the earlier years vanished, and at his death he saw the whole neighborhood almost entirely peopled by Jews. Thanks to his prudent foresight, however, the temporalities of the parish were placed on so substantial a footing that the foundation could be continued as formerly. Father Hughes was for many years a devoted member of the United States Catholic Historical Society.

Robert J. Hoguet.

Robert J. Hoguet died in his seventy-first year, on October 9, 1909. An earnest and helpful member of the Historical Society, he had during an active and busy life well sustained the splendid repute and traditions of a family that for three-quarters of a century had been representative of all that was best in the Catholic as well as the commercial progress of New York.

His father, Henry L. Hoguet, who was born in Dublin, Ireland, November 5, 1816, belonged to a French family of fur merchants, settled in the Irish capital for some years. In 1834 Henry Hoguet came to New York to act as his father's business representative, and opened the establishment of

Hoguet & Son in Maiden Lane. In 1841 he joined the firm of Van Wyck & Kobbe, dry goods auctioneers, and in 1852 that of Wilmerding, Hoguet & Humbert, which finally became Wilmerding, Hoguet & Co., the leading concern in their line. He retired from active business in 1870. In 1859 he became one of the trustees of the Emigrant Industrial Savings Bank, and at the time of his death, in 1890, had been its president for twenty-five years. He was one of the founders of the Catholic Protectory, and served as president of the institution for sixteen years. In many of the other Catholic institutions and religious communities he was a generous friend and prudent counsellor. For his services to the Church and philanthropy Pope Pius IX. decorated him with the insignia of a Chevalier of the Order of St. Gregory. In the work of the French Orphan Asylum and the French Hospital he was ever prominent and zealous, as also in the affairs of the Society of the Friendly Sons of St. Patrick, whose members in appreciation entrusted him with its most important offices.

With the example of such an illustrious record Robert J. Hoguet wrought out his life work. Born in New York, on August 2, 1839, his education was obtained at St. Bernard's Academy and at St. Francis Xavier's College. He entered the firm of Wilmerding & Hoguet in 1867, remaining as a partner until 1888, when the style was changed to Robert J. Hoguet & Co. At the end of 1891 he retired to devote his entire attention to his large real estate interests. He was a trustee of the Emigrant Savings Bank and for twenty-six years a member of the Board of Trustees of the Catholic Protectory, acting for a number of years also as treasurer of the institution. In 1871 he was among the founders of the Xavier Union, which subsequently developed into the Catholic Club. He was also prominent and held important offices in the Society of the Friendly Sons of St. Patrick and the French Benevolent Society. For fifty years he lived at his residence, Oaklawn, Riverside Drive and 141st Street. His will continued the good work of his lifetime by generous bequests to a number of charitable institutions.

Rev. William F. Sheehan.

An excellent friend was lost to the U. S. Catholic Historical Society when death ended the busy career of the Reverend Father William Francis Sheehan, pastor of St. Patrick's Church, West Troy, or Watervliet, N. Y.

He was appointed Rector of St. Patrick's in October, 1868, and he labored incessantly and most efficiently for his charge until his death, on Easter Sunday, April 11, 1909.

Father Sheehan was born in Fermoy, County Cork, Ireland, in 1833, the youngest of a family of eight. He received his early education first at the National School in Fermoy and subsequently at the famous Trappist Monastery of Mount Mellary, in County Kerry. He was especially proficient in higher mathematics and in the classics. His seminary course was made at All Hallows' College, Dublin, where he was ordained priest by the late Cardinal Cullen, on June 27, 1858.

In October he came to America and reported for duty to Rt. Rev. Bishop McCloskey of Albany. At first he acted as Chancellor to the Bishop and later was assigned as Curate to St. John's Church, Albany. From there he went to assist Rev. Father Daly at St. John's, Utica. Then he became Pastor of St. Patrick's, Oneida, where he remained eight years. In October, 1868, ten years after his arrival at Albany, he was assigned to the pastorate of St. Patrick's Church, West Troy, where he labored for more than forty years.

West Troy at that time was rather a small and unpromising town, and St. Patrick's congregation was neither numerous nor affluent. It was then with no inordinate confidence that Fr. Sheehan assumed the charge. Still he was a most zealous priest, a competent business man, and had sprung from a family of church architects and builders. He set immediately to work to develop the interests of the Church and Parish.

How well this was done is evidenced by the Church



REV. WILLIAM F. SHEEHAN

UNIV. OF MICH.

edifice, counterpart of the Church of Our Lady of Lourdes, set in the center of a large city block, almost all its own; by the Convent and Academy of the Sisters of Mercy, similarly well located, and the two parochial schools, attended by five hundred children. As the congregation grew various Church societies were organized, including, of course, junior sodalities, etc., for the children were his particular care. This feature is well indicated by the founding of St. Colman's Home. This institution is situated on an elevated plateau overlooking West Troy and the valley of the Hudson. Here about thirty years ago, out of his personal savings, he purchased twenty acres of land and erected a substantial and commodious building where the orphan and half-orphan children, without regard to creed or color, might receive the shelter and advantages of school and home.

The institution is in the care of the nuns of the Presentation, brought hither from Fermoy by Rev. Father Sheehan. These good Sisters, gently-reared daughters of Erin, volunteered to come and undertake the task through high personal regard for Rev. Father Sheehan, and well have they acquitted themselves. How well he loved this unique, all-embracing charity, and how confidently he trusted to the devotion of those he had chosen as its permanent guardians is shown by the fact that all his personal estate, without reservation, was bequeathed to St. Colman's Home.

To quote the learned priest who delivered the funeral discourse: "Pure and gentle, with a power that was always provokingly reserved, a man of refined bearing, striking stature and devout reverence, he impressed everyone with his superior personality and his sterling integrity. Perhaps the highest tribute we can pay to his memory is to say that every person who knew him is the purer in soul, the stronger in heart, the more excellent in character and the richer in mind because he had come under the influence of this priest, who wore to the day of his death 'the white flower of a blameless life.'"

JOHN E. CAHALAN.

Rt. Rev. Thomas Bonacum, D.D.

On February 4, 1911, this distinguished prelate, first Bishop of Lincoln, Nebraska, passed away, at the age of 64 years.

He was born near Thurles, County Tipperary, Ireland, and was but an infant when his parents arrived in America. They settled in St. Louis, and there the future Bishop was reared and received his first education. He studied theology at St. Vincent's College, Cape Girardeau, Mo., and at the University of Wurzburg in Germany. Returning to America in 1870, he was ordained a priest at St. Mary's Church, St. Louis.

After several years' work as curate in different parishes of the diocese, he was appointed pastor of the Church of the Holy Name in St. Louis in 1881. In 1887 the new diocese of Lincoln was created, and Rev. Fr. Bonacum was appointed to take charge of it. His consecration took place in that year.

The Rt. Rev. Bishop Bonacum was an able theologian and in this capacity he had served Archbishop Kenrick at the Third Council of Baltimore in 1884. During the twenty-three years of his episcopate he had devoted every energy to the founding and building of churches and schools, and with marvelous success.

He had been a member of the U. S. Catholic Historical Society since June, 1908. J. E. C.

ANNUAL MEETING, FEBRUARY 25, 1909.

THE Annual Meeting of the U. S. Catholic Historical Society was held this evening at the Catholic Club, 120 Central Park South. Dr. Herbermann presided.

The minutes of the last Annual Meeting were then read and approved.

A brief report was presented by the Recording Secretary, according to which ten members had resigned during the year and twelve had died, while the number of new members admitted was thirty-three. The total number on the roll was 538.

Mr. Richard S. Treacy, the Treasurer, then read his Annual Report, and a committee consisting of Messrs. Condon, Fargis and Rev. Dr. Delany, was appointed to audit the Treasurer's accounts.

The President's address followed, in the course of which he related the work of the Society during the past year and commented particularly on the able manner in which Mr. Treacy had managed our finances.

New members were then proposed as follows:

By Rt. Rev. Mgr. McGean: Rev. James P. Dinneen, 15 Barclay Street.

By Miss Deitsch: Walter L. Grady, 342 Bridge Street, Brooklyn, N. Y.

Both were duly elected.

The election of officers for the ensuing year was then taken up, in accordance with By-Laws No. 5.

The ticket presented by the Executive Council was as follows:

For President.....Dr. Chas. G. Herbermann
For Vice-President.....Stephen Farrelly
For Treasurer.....Richard S. Treacy

For Recording Secretary.....John E. Cahalan
For Corresponding Secretary.....Joseph H. Fargis
For Librarian.....Rev. M. J. Considine

For Trustees

Rt. Rev. Mgr. Joseph F. Mooney, V.G.; Rt. Rev. Mgr. James H. McGean, Henry Heide, Dr. Thomas S. O'Brien, Dr. Thomas F. Woodlock, Thomas F. Meehan.

For Councillors

Hon. Edward B. Amend, Rev. Thomas J. Campbell, S.J., William R. King, Rev. John J. Burke, C.S.P., Rev. Joseph F. Delany, D.D., Edward J. McGuire.

All were regularly and unanimously elected, and, no further business being presented, the meeting adjourned.

JOHN E. CAHALAN,
Recording Secretary.

ANNUAL MEETING, FEBRUARY 9, 1910

THE Annual Meeting of the U. S. Catholic Historical Society was held this evening at the Catholic Club, 120 Central Park South. Dr. Herbermann presided.

The minutes of the previous meeting were read and, upon motion, approved.

The Recording Secretary then read his report, from which it appeared that while the Society had sustained a loss in membership of fifteen through death and resignations, twenty-seven new names had been added to the roll, bringing up the total to 550.

The Treasurer, Mr. Richard S. Treacy, then presented his Annual Report, and Messrs. King, Fargis and Rev. Dr. Delany were appointed to audit the Treasurer's accounts.

The President then addressed the meeting, reviewing the work of the year, and tendering his thanks to the Treasurer and other members of the Executive Council for their efficient co-operation. He alluded feelingly to the deceased members, Rt. Rev. Mgr. Flynn, Rev. Fr. W. F. Sheehan, Mr. Hoguet, Miss Parmentier, and others. He likewise expressed the thanks of the Society to Miss Parmentier's executrix, Miss Deitsch, for the gift of several valuable books. Especial recognition was made of the kindly interest of His Grace the Archbishop in permitting the Librarian to use a part of the Cathedral College for the care of our books.

New members were then proposed, as follows:

By Mr. Walter L. Grady: Robert M. Shea, 7 Van Nest Place, New York City.

By Mr. King: James M. McNaboe, 137 W. 92d Street, City.

Both gentlemen were duly elected.

The election of officers for the new year then followed, the ticket presented by the Executive Council being unanimously elected, as follows:

President.....Chas. G. Herbermann, Ph.D., LL.D.
Vice-President.....Stephen Farrelly
Treasurer.....Richard S. Treacy
Recording Secretary.....John E. Cahalan
Corresponding Secretary.....Joseph H. Fargis
Librarian.....Rev. M. J. Considine

Trustees

Rt. Rev. Mgr. Jos. F. Mooney, V.G., Rt. Rev. Mgr. James H. McGean, Henry Heide, Thomas S. O'Brien, LL.D., Thomas F. Woodlock, LL.D., Peter Condon, Thomas F. Meehan.

Councillors

Hon. Edward B. Amend, LL.D., Rev. Thos. J. Campbell, S.J., William R. King, Rev. Joseph F. Delany, D.D., Edward J. McGuire, Andrew J. Shipman.

There being no further business, the meeting adjourned.

JOHN E. CAHALAN,
Recording Secretary.

TREASURER'S REPORT.

RICHARD S. TREACY, TREASURER, IN ACCOUNT WITH THE U. S. CATHOLIC HISTORICAL SOCIETY.

1908				*Dr.*
Jan. 22	To *Balance*, as per last report			$7,742.57
	To PUBLICATIONS.			
	Sales		$7.24	
	To DUES.			
	Receipts for 1904	$5.00		
	" " 1905	10.00		
	" " 1906	20.00		
	" " 1907	75.00		
	" " 1908	1,679.87	1,789.87	
	To INTEREST.			
	On Deposit in Fifth Ave. Trust Co., Certificate	48.55		
	East River Savings Bank	120.00		
	Emigrant Industrial Savings Bank, Dep. 1	96.34		
	Emigrant Industrial Savings Bank, Dep. 2	25.34		
	Fifth Ave. Trust Co.	6.83	292.06	2,089.17

1908			*Cr.*
	By PUBLICATIONS.		
May 18	Benziger Bros., Records and Studies, Vol. V, Part I, printing, etc. 800 copies	$791.44	
" 18	Benziger Bros., postage and expressage various volumes to new members	55.00	
" 18	Benziger Bros., Waldseemüller's Cosmog. Introductio, duties on electros	62.75	
Nov. 17	Benziger Bros., Waldseemüller's Cosmog. Introd., circulars printed and mailed	24.50	
1909			
Jan. 14	Benziger Bros., Waldseemüller's Cosmog. Introd., printing, etc. 1000 copies, on acc't	650.00	
1908			
Feb. 28	J. H. Ed. Heitz, Strassbourg, Waldseemüller's Cosmog. Introd., balance payment for fac-simile plates	118.00	
Mar. 31	M. E. Cosenza, Waldseemüller's Cosmog. Introd., translations	25.00	
" 31	Leigh Hunt, Waldseemüller's Cosmog. Introd., translations	25.00	
May 21	Rev. Jos. Fischer, S. J., Waldseemüller's Cosmog. Introd., exp'ses	24.19	
" 21	Prof. Franz Von Weiser, Waldseemüller's Cosmog. Introd., exp'ses	24.19	
June 30	Edmond Burke, Waldseemüller's Cosmog. Introd., translations	25.00	
Sept. 18	Photogravure & Color Co., Records and Studies, Vol. V	86.37	
Dec. 7	John E. Cahalan, Records and Studies, Vol. V, Part II, expenses, typewriting	15.00	$1,876.44

	By ANNUAL MEETING.			
Mar. 31	Catholic Club, use of hall	20.00		
" 31	J. H. Fargis, expenses of buffet luncheon	25.90	45.90	
	By LECTURE.			
July 24	Very Rev. C. W. Collins, expenses	25.00		
Nov. 17	Benziger Bros., printing and mailing notices	40.00	65.00	
	By LIBRARY			
July 6	Library Bureau, bookcases		75.00	
	By MEMBERSHIP COMMITTEE.			
May 18	Stephen Farrelly, general expenses		19.00	
	By GENERAL EXPENSES.			
June 30	President, postage, expressage, stationery, etc.	16.16		
1909 Jan. 14	Treasurer, stationery and postage	29.86		
1908 Mar. 5	Recording Sec'y, stationery and postage	9.96	55.98	$2,137.32
	By BALANCE ON HAND, FEBRUARY 25, 1909.			
	Deposit in East River Savings Bank		3,152.47	
	Emigrant Industrial Savings Bank, acc't 1		3,060.00	
	Emigrant Industrial Savings Bank, acc't 2		1,292.69	
	Fifth Ave. Trust Co.		189.26	7,694.42
				$9,831.74

RICHARD S. TREACY, *Treasurer.*
New York, Feb. 25, 1909.

$9,831.74

We, the undersigned, certify that we have examined the foregoing cash account and the vouchers, and that we find the said account correct and the balances on deposit as reported by the Treasurer.

PETER CONDON, } *Auditing*
JOSEPH H. FARGIS, } *Comm.*

NEW YORK, May 10, 1909.

TREASURER'S REPORT.

RICHARD S. TREACY, TREASURER, IN ACCOUNT WITH THE U. S. CATHOLIC HISTORICAL SOCIETY.

1909				Dr.
Feb. 25	To *Balance*, as per last report			$7,694.42
	To PUBLICATIONS.			
	Sales		$157.75	
	To DUES.			
	Receipts for 1904	$15.00		
	" " 1905	30.00		
	" " 1906	80.00		
	" " 1907	115.00		
	" " 1908	325.00		
	" " 1909	1,755.00		
	" " 1910	80.00	2,400,00	
	To BEQUEST.			
	Miss Rosine M. Parmentier, less tax		190.00	
	To INTEREST.			
	On Deposit in			
	Fifth Ave. Trust Co.,	6.87		
	" " " "	10.68		
	Emigrant Industrial Savings Bank	52.20		
	Emigrant Industrial Savings Bank	120.00		
	East River Bank	120.00	309.75	3,057.50
				$10,751.92

We, the undersigned, certify that we have examined the foregoing cash account and the vouchers, and have found the same correct and the balances on deposit as reported by the Treasurer.

WM. R. KING,
JOSEPH F. DELANY, } *Auditing Com.*
JOSEPH H. FARGIS,

NEW YORK, February 24, 1910.

1909				Cr.
	By PUBLICATIONS.			
April 8	Benziger Bros., balance of account of printing, etc. of 1000 copies Cosmographiae Waldseemüller	$420.65		
May 7	Photogravure & Color Co., plates for Records and Studies, Vol. V, Part II	71.27		
Sept. 20	Benziger Bros., printing, binding and mailing to members 1000 copies Records and Studies, Vol. V, Part II	1,045.00		
" 20	Benziger Bros., expressage, 99 copies Records and Studies	6.73	1,543.65	
	By MEMBERSHIP COMMITTEE.			
Nov. 16	Stephen Farrelly, general expenses, printing, typewriting, postage, etc.		29.00	
	By GENERAL EXPENSES.			
Mar. 11	Treasurer, bill of stationery	7.00		
1910 Jan. 26	Treasurer, postage, exchange, etc.	32.46		
1909 Aug. 6	President, bill of stationery	2.50		
" 6	President, bill of stationery	5.00		
Dec. 6	President, postage, expressage, etc.	14.64	61.60	$1,634.25
	By BALANCE ON HAND. FEBRUARY 9, 1910.			
	East River Bank	3,272.47		
	Emigrant Industrial Savings Bank	3,180.00		
	Emigrant Industrial Savings Bank	1,344.89		
	Fifth Ave. Trust Co.	1,180.81		
	Franklin Bank	190.00		9,117.67
				$10,751.92

RICHARD S. TREACY, *Treasurer.*
New York, Feb. 9, 1910.

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